



UPADESH

or

SRI SADGURU 'OMKAR

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PRINTED AT THE BANGALORE PRESS, MYSORE ROAD
BANGALORE CITY, INDIA
1946

PREFACE

MANY of these *Upadēsh* were orally delivered to *Sishyas* over a period of years and preserved in the form of notes. A few were extracted from letters and the last five were specially written to include the subject of *Sadhana*, which is usually taught in person. Thus, this book of *Upadesh* has come about and published at the instance of friends. May it be our contribution to world progress and serve to unite and uplift mankind.

The "Ashram"
Nandi
Mysore State

OMKAR

UPADESH

Brahmanism is universalism, based on *Brahman*—the source and unity of all existence. Every believer in *Brahman* is a Brahman.

Brahmanism is rationalism, based on *Dharma*—the rational and purposeful way of living.

Brahmanism is 'in-tune-ism', based on *Yoga*—which is harmony within and harmony without.

Brahmanism is positivism, based on *Atman*—the all-positive, all-full, all-capable and all-perfect spirit within.

Brahmanism is a process of seeking joy, reaching joy and living in joy.

"Joy is *Brahman*. All beings are born in Joy. All subsist in Joy. All merge in Joy." (*Taittiriya Upanishad*.)*

* The quotations from Vedic literature occurring in this book were used in the course of rapid talks to convey the spirit of the original and are not claimed to be exact word renderings in each case.

2. Science is advancing step by step, by leaps and bounds and from triumph to triumph.

Science does advance, my friend, like that arithmetical sum—one followed by ciphers, never ending, never reaching perfection and therefore never fully satisfying. There is no time when there will be no more science to know; science must ever remain incomplete.

Science is understanding, my friend; science is knowing and knowing is but a part of living; knowing is not willing or doing; knowing is *not the whole*. You are the whole, who knows, who wills, who does, who lives.

You are greater than science, my friend; you are the knower of science; the master of science; the user of science.

The origin and end of science is in you; the why and wherefore of science is in you; the sum and substance of science is in you and the perfection and supreme satisfaction which no science can give, is in you.

Know thyself first, my friend, before you begin to know science; advance thyself first, my friend, before you begin to advance science;

control thyself first, my friend, before you begin to control science. This is *Atma-Vidya* and *Atma-Sadhana*.

3. You plan for the world, you plan for the country, you plan for the home and garden. You don't plan for yourself.

You make a budget for your country, you make a budget for your business, you make a budget for the home, you don't make a budget for yourself. You are ignorant of the law of living, and you drift into illness, infirmity and undesired mode of death.

Make a plan for your own life, my friend. What you plan, you attain. What you desire, you attain. What you think, you attain. What you affirm, you attain.

Affirm long life, affirm for yourself sound health, affirm great powers, affirm success and affirm all joy. Affirm every day.

"May we live for a hundred years. May we see for a hundred years. May we hear for a hundred years. May we speak for a hundred years. May we enjoy life for a hundred years. May we live unconquered for a hundred years." (*Sandhya*.)

4. Now I teach you *Dharma*, my friend. Health is *Dharma* and ill-health is *Adharma*. Strength is *Dharma* and weakness is *Adharma*. Activity is *Dharma* and passivity is *Adharma*. Joy is *Dharma* and sadness, want, doubt, fear, helplessness and despair are *Adharma*. And further on, defence is *Dharma* and offence is *Adharma*.

Self-respect is *Dharma* and self-exaltation and self-abasement are both *Adharma*.

Purpose is *Dharma* and pleasure is *Adharma*.

Everything that helps you and others is *Dharma* and everything that hurts you and others is *Adharma*. "Non-hurting is the supreme *Dharma*."

5. Why look at parts, my friend and extol one and condemn the other?

There will always be many kinds of faith, as men's condition and needs are of many kinds. And each faith will always assume three forms, as men are mainly of three types—the spiritual, the rational and the sentimental. You cannot get out of them. And

you may have to add the ritual as the fourth. And every faith, to become complete and all-satisfying, does assume these four forms in the course of its progress.

The pure spiritual truth, though intuitive and individual at first, does not long remain naked, but puts on a rational shirt and over it, a sentimental coat and lastly an overcoat of a hard, well-cut ritual form, for strong protection. So faiths grow to perfection and endure till they grow old and the forms are cast off for new ones.

The pure mango taste, though without form and known to the taster only, resides in a liquid juice, which again is lodged in a soft flesh and covered over with a thick skin for protection. Cast off the skin, my friend, when you eat, but don't condemn it as useless.

6. Why should you have less, my friend, of anything you desire—life, health, strength, wealth, joy?

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Is the source of your life less? Is the store-house behind you less? Are the powers you are endowed with, less? No, my friend. The only thing that is less is your will to achieve.

Develop your will to achieve and you do achieve in full measure what all you want.

There is no limit to your source of life. There is no limit to your store-house behind. There is no limit to your powers of thought and action. And truly, there is no limit to your will to achieve, if only you knew it.

Know this truth, my friend, stand firmly on this truth, my friend and build up a glorious life of your own.

7. Now, my friend, I teach you the noble art of dying. The art of dying nobly is the natural culmination to the art of living finely.

To die when you have reached the terminus of the body and not earlier, to die without lying in bed, to die gracefully, willingly and

with a smile on your lips—well, that is worth learning.

To die easily as you cast off worn-out clothes, to die detachedly, as if you have taken refuge in the third inner room, while the dilapidated roof of the front room is falling down before you—well, that is worth learning.

To know that the body which is pumped with life, is perishable and yourself, its owner who is made of life itself, are imperishable, to be sure that, after casting off this body, you can assume a better body and live a better life, in a better world—well, that is worth learning.

That is *Atma-Vidya*, my friend. Learn *Atma-Vidya*.

8. Come out and live in your looks, my friend. You always live far behind, in your mental kitchen, making and eating many things.

Come out and live in your looks, my friend. Your looks are dried up by the mind. Your

looks are starved for life. Your looks are starved for your presence, their master.

Come out and live in your looks, my friend, some time each day. Enliven your looks, encourage your looks and gladden your looks.

Come out and live in your looks, my friend. Inspect your lungs, your heart, your stomach and sex organs and make a tour of the length of your arms and legs, enliven them, encourage them, gladden them and wish them well. Thus may you exercise your ownership of the body.

"May there be sight in my eyes. May there be hearing in my ears. May there be life in my breath. May there be strength in my arms. May there be virility in my thighs. May there be gladness in my heart." (*Sandhya.*)

9. You cannot utilise the knowledge which you have *not* gained. You cannot attain the goal which you have *not* visualised. You cannot reach the destination to which you have *not* bought a ticket.

Buy a ticket, my friend, to long life, buy a ticket to sound health, buy a ticket to great powers, success and joy.

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Buy a ticket to service, buy a ticket to great name and fame, buy a ticket to all desirable wealth.

Buy a ticket every morning and evening and travel whole day and night in comfort. This is your *Sandhya*. This is your *Mantra* and *Japa*. This is your daily affirmation.

Buy short-term tickets and buy long-term tickets. Buy a ticket to satisfied old age, to easy passing out and a glorious after-life. This is your *Sandhya* too.

Sandhya is all *Sankalpa*. And *Sankalpa* is the key to achievement.

10. You want the whole *Dharma Shastra*, my friend, with you, to know what to do at a given moment.

The *Dharma Shastra* is the product of a balanced outlook on life. Get into balance and you will always know what to do.

Balance is *Yoga*. Balance is *Dharma*. Balance is the spiritual.

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Get into balance, my friend, and what all you think, what all you speak and what all you do, is right—is *Dharma*.

Out of balance, my friend, what all you think, what all you speak and what all you do, is wrong—is *Adharma*.

Get out of body, out of senses, out of mind and above reason, into your own being—there is life, there is power, there is joy and the fullness and perfection, which alone is balance. Get into balance, my friend.

11. You have come to me, my friend, for that which I have not. I don't teach a system of philosophy.

Philosophy multiplies one concept into ten, the ten concepts into a volume, one volume into ten volumes. Philosophy is a process of knowledge, single, multiple and comprehensive.

I teach a process of *Sadhana* to achieve what all one may desire, in abundance. To locate within oneself, the source and store-house of all power, to dig deep and bring out

plenty of it, for achievement of every desire in full measure. That is *Sadhana*.

You may believe any philosophy, you may belong to any faith or sect or no faith, but, you must have faith in yourself, for *Sadhana* and achievement.

12. This *Swarajya*, my friend, whatever be the constitution, does really mean, government of a few over the many. It is not true *Swarajya*, but a fictitious one, enclosed in the fiction of nation, state or community.

True *Swarajya* is that, by which, every one will become master of himself.

"He attains *Swarajya* who attains mastery over mind, mastery over speech, mastery over senses and mastery over reason." (*Taittiriya Upanishad*.)

Whether you own large tracts of land or small or not at all, whether you own big or small bank account or not at all, whether you own a vote or not at all, whether you wield authority in the state or not at all, your joy and sorrow lie in your mind.

Mind is greater than any *Raj*, mind is the basis of all *Raj*, mind is the real *Raj*, which, every one must govern and enjoy. Govern your mind well, exploit your mind well—suppress doubt, fear and depression and develop strength, hope and cheer in abundance. That is true *Swarajya*.

13. Don't make much of my talks, my friend. My talks are not truths. They are at best, part truths, as all talks must be. Don't make much of them, don't rely on them, don't remember them and quarrel over the import of words.

My talks may reveal an attitude which is more important. Get into the attitude, my friend, which is more important, and you will be fit for *Sadhana* and achievement.

Sadhana is the most important. *Sadhana* is the culmination of faith and of knowledge too. If not leading to *Sadhana*, faith and knowledge are no good.

Sadhana endows you with power; *Sadhana* bring you success; *Sadhana* gives you the joy abundant.

Sadhana reveals to you, your true being. *Sadhana* reveals to you and releases for you, your immense potentialities. *Sadhana* fixes you up in your rightful place in the universe, as a member, as a partner. Begin *Sadhana*, my friend. I teach you how.

14. You need not have a hundred different items of virtue, my friend, to struggle hard and attain one by one. Virtue is one, whole and indivisible. No one item stands isolated. Centre your mind on one and you get all the rest.

Joy is the virtue of all virtues. Joy is the goal of all virtues. No virtue is a virtue, if joy is absent. All virtues are there, if joy is present.

Joy is a product from within you. It is always available to you. Why do you then say, "I will be joyless, till I achieve wealth,

position, fame or any other and then I will enjoy"? Do you wait for something to come and bring out the joy, which is your own, and present it to you? No, my friend. That is dependence. You can always have that joy in whole measure, if you knew how to awaken it and draw out for your daily use, by *Sadhana*.

Learn *Sadhana*, my friend and go into the world filled to the brim *with* joy and not searching and begging *for* joy. *With* joy go to your work and earn your wealth and not *for* joy. *With* joy meet your wife and friends and not *for* joy. *With* joy do anything and all things and not *for* joy, for, the joy you seek everywhere and in everything is within. That is *Atma-Vidya* and *Atma-Sadhana*.

15. For whom do you want science, my friend? For yourself. For whom God? For whom Heaven? For whom virtue? For one's own self.

Whichever path you may pursue, there is no escape for you from your self. The theist and

atheist, the believer and unbeliever, all do believe in that one dominant factor and party to every transaction—self.

Belief in science or God, heaven or virtue, is indirectly and eventually belief in one's self. Love of science or God, heaven or virtue, is indirectly and eventually love of one's self.

“The husband is not dear to you, lady, for love of husband, but for love of thy self. Children are not dear to you, lady, for love of children, but for love of thy self. Wealth is not dear to you, lady, for love of wealth, but for love of thy self. The gods are not dear to you, lady, for love of the gods, but for love of thy self.” (*Brihadaranyaka*.)

Who does not believe in his self? Who does not love his self? What is this self, whom all believe and love? Know this self, my friend, before you go out to know and obtain all things for the sake of this self. That is *Atma-Vidya*.

16. *Dharma* is not non-hurting others and hurting yourself. If you hurt yourself, you hurt one person in the world, whoever it may be. It is hurt. It is *Adharma*.

Is it possible then to live without hurting any? Yes. It is. You must defend yourself against your enemy, but you need not be angry with him. You remove and throw away a thorn from your path, but you are not angry with it. The surgeon does hurt his patient with a knife, but he has no hurt-motive. Hurt necessarily applies to motive, my friend, and you can live always and in all conditions without a hurt-motive. That is non-hurting. That is *Dharma*.

Physical non-hurting is impossible, but moral non-hurting is essential. Moral non-hurting is not an isolated virtue, my friend, but comes out of moral stability—emotional balance. Balance is *Yoga*. There is no balance without fullness and there is no fullness without the *Atman*. Know the *Atman*, my friend.

17. Is sentimentalism religion? Is sentimentalism civilization? Is sentimentalism the perfection of home and social felicity?

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No, my friend. Sentimentalism is want of will. Sentimentalism is want of control. Sentimentalism is want of balance. Get out of sentimentalism. This world is not for the weak and the sentimental.

This world is all mathematics. This world is all science. This world is all balance. This world is all power.

You cannot live un-mathematically in this mathematical world. You cannot live un-scientifically in this scientific world. You cannot live un-balanced in this world of balance. You cannot live powerless in this world of power. Your life must then be lame, shaky and incomplete.

Meet power with power, my friend, meet balance with balance. Get out of the childhood of sentimentalism, into the robust youth of rationalism and again into the mature manhood of spiritualism. Know the spirit who is the *Atman*, realize the spirit who is the *Atman* in you. All power is of the *Atman*, all purpose is of the *Atman*, all law and order is of the *Atman* and all joy is of the *Atman*.

18. There is something untouchable, my friend, something unspeakable, something unthinkable and something undesirable for each one in his own scheme of life.

Each has the right and the sense to decide for oneself, in individual or in group, what is untouchable or undesirable. Each has the right to add to the list or take away from it as occasion may demand. None may brook interference of others in one's freedom.

There is a common rule too of 'untouchability for all. I tell you what.

Roga is untouchable (sickness). *Dukha* is untouchable (sorrow). *Daridra* is untouchable (poverty).

Health is high caste and sickness is low caste. Joy is high caste and sorrow is low caste. High spirit is high caste and poverty of spirit is low caste.

This is the rule of untouchability for all.

19. You are dissatisfied with the world, my friend? And so I am. I tell you why.

I cannot find a single bad person in the world to vent my spleen on, to find fault with and condemn for my satisfaction.

Though I searched long and hard, I find that everyone is the same as I am, working with the same desire and aspirations for betterment, with the same handicaps, meeting with the same kind of obstructions as I do and following with the same sincerity of purpose, each, what he considers his own best ideals and means as I do. I cannot find it in my heart to find fault with and condemn any. I feel infinite pity and affection for everyone, seeing that everyone is the same as I am and deserving of the same regard as I think I do. Now, what is *your* complaint and cause of dissatisfaction, my friend?

You have none. That is alright.

20. Is medicine health? You are after medicine. You are not after health. You are for making more and more medicines, better and better medicines. But you ignore the making of health.

UPADESH

More medicine is not more health; less medicine is more health. Make health, my friend, make positive health.

Health can be made in your own laboratory and each can make it for himself. Health is made in the laboratory of mind and body, guided by will and aided by practice and a regulated life. Regulate your daily life and create the condition for making health. Then affirm health, affirm positive, full, perfect health, affirm every day, affirm a hundred times, affirm a thousand times, affirm a hun-

still wanting, still complaining—the same as when you started.

Your world has always two parties, one of which is yourself. When one remains incomplete and imperfect, however perfect you make the other, the whole is imperfect.

Make yourself complete, make yourself perfect, my friend and you will find the world already is complete and perfect. The only lack of perfection is in you.

Make yourself perfect, my friend, by knowing yourself and becoming yourself. Know your body, mind and *Buddhi* and yourself as master, owner and controller. Become yourself, the whole of yourself, by exercising your ownership and control of body, mind and *Buddhi*.

Know yourself, my friend, as a spiritual entity—the owner of a material and mental form. Become yourself, my friend, by exercising your control, as a spiritual entity, over the material and mental form. That is *Atma-Vidya* and *Atma-Sadhana*.

22. There are not twenty different sources of *Agni*, my friend. *Agni* is one, whole and indivisible. Wherever manifest, it is the same *Agni* and no other.

There are not twenty different sources of *Vayu*, my friend. *Vayu* is one, whole and indivisible. Wherever manifest, it is the same *Vayu* and no other.

There are not twenty different sources of *Prana*, my friend. *Prana* is one, whole and indivisible. Wherever manifest, it is the same *Prana* and no other.

There are not twenty different sources of mind, my friend. Mind is one, whole and indivisible. Wherever manifest, it is the same mind and no other.

There are not twenty different sources of existence, my friend, which includes all these. Existence is one, whole and indivisible. Wherever manifest, it is the same existence and no other. That is *Brahman*—the manifest and un-manifest, one, whole and indivisible—total and absolute.

How can you plan for unity among men, without knowledge of *Brahman*—the unity of

all existence? Know that *Brahman*, my friend, yourself, speak of that *Brahman*, my friend, to others and spread *Brahma-Vidya* everywhere. Thus you become a *Brahman* and promote unity.

23. How can you have life, my friend—full and overflowing life, without knowledge of *Brahman* who is total life?

How can you have power—full and overflowing power, without knowledge of *Brahman* who is total power?

How can you have joy—full and overflowing joy, without knowledge of *Brahman* who is total joy?

Therefore worship *Brahman*, my friend, worship life, power and joy. Know *Brahman*, my friend, and realize *Brahman* in you.

Worship *Brahman*, at a distance, in any form, under any name, with whatever attributes you choose, if you are of a sentimental turn—worship Him, fear Him, love Him, adore Him, pray to Him and bow down to Him.

Know *Brahman*, my friend, near at hand, by enquiry, deep research within and meditation, if you are of a rational turn.

Realize *Brahman*, my friend, within you, as *Atman*, as yourself, by *Sadhana*, if you are of the mature spiritual turn. Say "I am *Brahman*—I am life, I am power, I am joy. I am the same water of the same ocean, retaining the same properties, though in a small vessel. I am *Brahman*."

24. The spiritual is not something vague and mysterious my friend. Get that idea out of your mind. The spiritual is real, visible and measurable.

Health is the first sign of the spiritual. The practice of health is the first practice in the path of the spiritual. Ill-health is un-spiritual, ill-health is irreligious. The sick person is the real unbeliever.

A powerful mind is the second sign of the spiritual. The practice of mind-power is the second practice in the path of the spiritual.

Weakness of mind is un-spiritual, weakness of mind is irreligious. The man of weak mind is the real unbeliever.

Joy is the third and last sign of the spiritual. The practice of joy is the third and last practice in the path of the spiritual. Joylessness is unspiritual, joylessness is irreligious. The joyless person is the real unbeliever.

Health, power and joy—these are the outward signs of the spiritual—real, visible and measurable.

Joy is of the spirit. Practise joy, my friend, that is spiritual practice and all else become yours.

25. Sentimentalism, Rationalism, Spiritualism—these are the three “isms”. All the “isms” in the world come under these three heads. All the “isms”—religious, political, social and all.

Sentimentalism leads you to swaying passions, moods and emotions—for ever restless, for ever unbalanced.

Rationalism leads you higher to a state of balance—cool, impassioned, objective. Spiritualism leads you to the highest plane, from where comes the urge of life—the urge to live, to know, to do, to enjoy.

Sentimentalism is the feeling of things and conditions. Rationalism is the knowing of things and conditions. Spiritualism is the very being and source of things and conditions.

Enter into being, my friend, from where proceeds your knowing, feeling, speaking, doing and all and there you have all the life, all the power and all the joy you want.

Withdraw into your being regularly, for a while, each day, and you come out clothed with new life, new power and new joy, with which to carry on your knowing, your feeling, your speaking, your doing and all. This is your *Sandhya*. This is *Sadhana*.

26. You are going to become joyful after *Swaraj* is attained and all the while, you will remain sour? No my friend, be joyful to-day.

There is as much joy in working for *Swaraj*, as there is after attaining it.

There is as much joy in remaining single, as there is after you marry a wife.

There is as much joy in preparing for life, as there is after settling in life with a job.

There is as much joy in childhood, boyhood, youth, as there is after you attain manhood.

Joy is of the *Atman*, my friend and *living is joy*. *Full living is full joy—half living is half joy*.

Don't pin your faith on conditions, my friend. Conditions come and go, conditions change, but the art of living is the same. *Full living is full joy—half living is half joy*.

Learn the art of living full, my friend and be sure you get the fullness of joy, whatever the conditions. That is *Atma-Vidya*. Learn *Atma-Vidya*, my friend and become full of yourself.

27. Don't quarrel with me, my friend, for not teaching the cult of non-desire. I don't teach non-desire (*Nishkama*).

Existence is desire, living is desire, activity is desire, the aim to reach non-desire is a desire. I don't teach non-desire.

I teach *Atman*, my friend. I don't teach desire. I don't teach non-desire. Desire and non-desire are wordy quarrels, my friend, born of misunderstanding.

Understand correctly, my friend, not by study and learning of many words, but by *Sadhana*, deep within, reaching the *Atman*.

Having reached the fullness of the *Atman* within, desire and non-desire lose their meaning. They lose their distinction.

Atman is full, complete and perfect and needs nothing—that is non-desire. *Atman* is life, energy and activity and needs expression—that is desire. Desire and non-desire are wordy quarrels.

The desire of the *Atma*-knower therefore—don't mistake, my friend, is not the hungry, poverty-stricken, hollow desire of the weak, immature and un-illuminated. The desire of the *Atma*-knower, therefore, is born of the plenitude of life, of energy, seeking expression and activity in appropriate channels.

UPADESH

Know the *Atman* my friend and don't quarrel with me.

28. Stop my friend and contemplate the beauty of sex; meditate on the secret of sex; fill yourself to overflowing with *Veerya* and approach sex.

Sex is a mighty force, my friend; sex is a glorious thing.

With sex, you produce mighty heroes and *Mahatmas*. With sex, you produce weak, sick, slave children, fit to suffer and die quick.

Sex is *Dharma*, my friend, sex is *Yagya*, sex is *Vrata*, sex is worship.

Sex is holy, my friend, sex is beautiful, sex is joy. Love sex; my friend, worship sex and enjoy sex.

Brahman and *Maya* live in sex; *Purusha* and *Prakriti* live in sex; *Shiva* and *Shakti* live in sex.

Don't toy with sex, my friend. Don't tamper with sex. Don't disrespect sex. Don't abuse sex.

Long may you live with bright looks, with children and grandchildren and all desirable wealth.

29. Now I teach you "Joy", my friend. Joy is the one aim of *Dharma*. Joy is the one aim of science. Joy is the one aim of civilization. Joy is the one and only aim of all efforts of all beings.

If you have no joy—you have no *Dharma*, you have no faith, you are irreligious, unholy. If you have no joy, you have no science, you are uneducated, illiterate, ignorant. If you have no joy, you are uncivilized, rude, a barbarian.

Joy makes health—joy heals disease. Joy imparts vigour to the mind—joy makes one's looks bright. Joy unites all beings. Joy smoothens all quarrels. Joy brings success and all desirable wealth.

Joy is the dance of *Shiva*. Joy is the ocean of milk—of *Vishnu*. Joy is the lotus of *Laxmi*. Joy is the lute of *Saraswathi*.

UPADESH

Joy is in the kingdom of heaven within you. Joy is in *Swar+ga*, which means going to one-self. Go, my friend, into yourself and there find joy in full measure, in the *Atman* in yourself. Realize you are joy.

30. You want your life to be sweet, my friend? Yes, while you continue to remain unsweet within?

Life is neither sweet nor unsweet, but you, who live the life, can be sweet or unsweet. Life is what you make of it, life is how you live in it, life is what you are in it. Life is neither sweet nor unsweet.

Sweetness is a product within. Sweetness is a state and condition within. Sweetness is developed by *Sadhana*—an effort of the will and practice.

Develop sweetness in you, my friend. Spread sweetness around you, my friend. Live in sweetness within and without. Sweet be your moods; sweet be your thoughts; sweet be your looks; sweet be your speech and

sweet be your behaviour. Sweetness is the supreme *Dharma*.

"May I, on entering be sweet; may I, on departing be sweet; may I, in speech be sweet; may I become sweet as honey." (*Atharva Veda*.)

31. You have a servant, my friend? Yes. You tell him to go and he goes. You tell him to come and he comes. You tell him to do and he does. You tell him to stop doing and he stops doing. Yes.

You have a mind, my friend, which you call *your* mind. Your mind is your property, your instrument, your organ. You tell your mind to do and it must do. You tell your mind not to do and it must not do. You tell *your mind this way* and it must proceed this way. You tell your mind *that way* and it must proceed that way. Can you do it? There is the trouble and that is the great secret.

There lies all the trouble in life. There lies all the joy in life. There lie all the horrors in life.

UPADESH

Mind is the great *Samsara*. Mind is the dark and deep ocean. Mind is the devil. Mind is a monkey. Mind is hard to control. The control of mind is *Yoga*. Control of mind is *Svarajya*.

There are two classes of men—the aristocrat and the commoner, the high caste and the low caste, the master and the slave. He who has control of mind, is the aristocrat, high caste and master. He who has no control, is a commoner, a low caste and a slave. Learn perfect control of mind, my friend, by *Sadhana* and become a true aristocrat.

32. Life is not a continuous search after anything. Life is no search at all.

Food, clothing and shelter, wife, children and society and all the good things of life, are not the aim of life. They are the conditions of existence. Don't mistake the normal and necessary conditions of existence, for your aim of life.

UPADESH

What is the sun searching after? What is the tree searching after? Soil and water are not the aim of the tree's existence. They are necessary conditions to exist. Life is not at all a search after anything. Get that mean and miserable idea out of your mind.

*Life is an expression of the joy within.
Life is an expression of the power within.
Life is an expression of itself in manifold forms.*

Express yourself in life, my friend. That means, give and give and don't seek. You have nothing to seek and everything to give. Don't live that hungry, poverty-stricken life of seeking. Live the rich life of expression and giving.

33. When I have said *Atman*, my friend, I have said everything that is to be said. Nothing more remains to be said.

When you have reached *Atman*, my friend, you have reached everything that is to be reached. Nothing more remains to be reached.

UPADESH

When I have said *Atman*—I have said all *Dharma*—all religions, cults, creeds and philosophies.

When I have said *Atman*—I have said all learning, science, culture, civilization.

When I have said *Atman*—I have said health, strength, activity, joy and all states and conditions of life.

When I have said *Atman*—I have said food, clothing, shelter, wife, children, society and all desirable wealth.

For, *Atman* is Life, *Atman* is Power, *Atman* is Joy, *Atman* is all the activity.

Know the *Atman* first, realize the *Atman* first and then begin living your life. That is *Brahmacharya*. For, then you know your place in life, your powers and potentialities, the extent and depth of your being and the boundless joy that is in you. Then your life will be full, perfect, complete and rich in achievements.

34. *Sadhana* is not difficult, my friend. *Sadhana* comes easy. - You have always been

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doing *Sadhana*, though you knew it not. By *Sadhana*, you learnt to talk as a child. By *Sadhana*, you learnt to walk. By *Sadhana*, at school, you learnt all the knowledge you have.

A series of physical jerks, daily carried on, is physical *Sadhana* to strengthen body. What you did at school was mental *Sadhana*. Life is full of *Sadhana* and all do *Sadhana*, one way or other, one time or other.

But the greatest of all *Sadhana* is the spiritual. *Atma-Sadhana* is the *Sadhana* of being, of becoming. Be yourself, my friend, become full of yourself—the whole of yourself. Then your life is full, whole and rich.

This is your *Mantra*—"I am *Atman*". Repeat this *Mantra*, countless times every day regularly. This is the beginning.

This is your meditation—"I am *Atman*—I am life, I am power, I am joy. I am all life and no death. I am all power and no weakness. I am all joy and no sorrow." "All things die, but life does not die and I am life. Life is power. Life is joy."

This is the truth, my friend, meditate on this truth, establish yourself on this truth, stand firmly on this truth and live a full and glorious life.

35. How to live the perfect life? I teach you how, my friend, listen. Go and tell your wife, "I am full of joy to overflowing, come and share with me". This is how you deal with wife.

Tell your children, my friend, "I am full of joy to overflowing, come and share with me". This is how you deal with children.

Tell your friends, my friend, "I am full of joy to overflowing, come and share with me". This is how you deal with friends.

Proclaim to the world, my friend, "I am full of joy to overflowing, come and share with me". This is how you deal with the world.

Proclaim, my friend, by bright looks, sweet speech, buoyant gait and beautiful behaviour. This is how you proclaim.

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Joy counts, my friend—nothing else counts. Be intent on joy and all things go well. This is the law. This is Brahmanism.

"Ananda is Brahman." He who believes in *Brahman*, he who is established in *Brahman*, by long *Sadhana*, is known by the flow and overflow of *Ananda* in him. This is the sign. He is the Brahman.

Then may you be called *"Sharma"*, the refuge of the sorrowful, down-trodden and heavily-laden. Then are you truly a *Pundit*, a *Maharaj*—the wise and great. *"Ananda is Brahman"*—Get into *Brahman*, my friend.

36. Manhood is the real majesty, my friend. What else could be? He who has manhood is "his majesty". All who possess manhood are all "their majesties". Manhood is the real majesty.

A straight back is the first part of majesty. A well-filled and broad chest is the second part. Bright and pleasing looks is the third

part of majesty. Strong and straight limbs complete physical majesty.

Physical majesty comes of the spirit within. *Atman* is the real majesty. All manhood is of the *Atman*. All strength and beauty is of the *Atman* and all joy is of the *Atman*. *Atman* is the perfect majesty.

The knower of the *Atman* acquires the perfect majesty of bearing. For, knowledge of the *Atman* brightens your looks. Knowledge of the *Atman* straightens your back. Knowledge of the *Atman* expands your chest. Knowledge of the *Atman* endows you with strength and virility of body.

Know the *Atman*, my friend and realize a majestic personality in you.

37. How childish and utterly primitive, my friend, to say "this man is good, that man is bad"; "this community is good, that community is bad"; "this party, system or creed is good, that party, system or creed is bad".

You lack comprehension. You are still in the school-boy stage.

No man is bad, my friend, no community is bad and no party, system or creed is bad. Each is good in its own way and in its own place in life. Don't hurt human dignity by saying you are good and the other is bad.

The other man may not agree with you. The other man or party may be opposed to your interests. Disagree where you don't agree, oppose where you are opposed, avoid that which does not please you, but don't dub any as bad. You confess your inability to understand when you call any as bad. You are always equal to them, with whom you deal. You are always smaller than them, whom you hate.

Leave the "good-man-bad-man" theory far behind, my friend, with your childhood and advance towards comprehension. For, that way lies truth, dignity, culture and the path of peace.

38. 'There are children, youth and mature men, my friend—there are no good men and bad men.

There are men less cultured, there are men more cultured, there are men highly cultured, my friend—there are no good men and bad men.

There are men who live in the lower level of the body, there are men who live in the higher level of the mind, there are men who live in the highest level of the spirit within—there are no good men and bad men.

The theory of good and bad is a justification for your hatred. The theory of good and bad is a justification for your aggression. The theory of good and bad is a justification for all your cruelties. The theory of good and bad is a glaring evidence of your ignorance, immaturity, your lack of humanity and the low type of your civilization. The theory of good and bad is the worst of all superstitions. Get out of this good and bad theory, my friend, quickly and for ever. Rise to the highest spiritual level, where you can see "All is of one *Brahman*".

39. Science can make wool out of milk. No wonder, my friend, man himself is made mostly out of milk. You can make anything out of anything else, for, all is of one *Brahman*. All have a common source, a common purpose and a common structure.

I teach you a higher science and a higher manufacture. Make friendliness in your mind and fill yourself with it. Friendliness is more valuable, than all the beautiful things made by science.

Friendliness is the basis of society. Friendliness is the basis of civilization. Friendliness is the basis of all prosperity and well-being. Learn to manufacture abundant friendliness.

You have half friendliness and half un-friendliness. That is no good. That is like half eating and half starving. Make total friendliness, absolute friendliness, unconditional friendliness and begin to live your life on that basis. All success, all desirable wealth and all joy will be yours.

"May all beings meet me with friendly looks.
May I meet all beings with friendly looks. May

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all meet each other with friendly looks" (*Rig Veda.*)

40. Friendliness can be manufactured like any other concrete commodity, my friend, Friendliness is a commodity. Friendliness is a state of being, friendliness is a mood, friendliness is a thought, friendliness is a look, friendliness is a word and friendliness is a state of body too and friendliness is a behaviour.

You can adjust your state of being, you can create a mood, you can create a thought, you can put on a look, you can create a word, you can assume a behaviour.

Say "I am *Atman*—I am all friendly—all are friendly to me". This is your *Mantra*. Repeat this *Mantra*—any part of this triple *Mantra*—countless times regularly every day.

"*Atman* is all friendliness—*Atman* is total friendliness, *Atman* is absolute friendliness—*Atman* is unconditioned friendliness." This is your meditation. Meditate on this truth

through your nostrils, who can stop it at will. It is you who breathe.

You are asked to practise breathing three times a day in *Sandhya*. You don't breathe once in a year.

Your belly is full of food and drinks, your mouth is full of speech, your mind is full with thoughts and feelings to breaking point, but, your lungs starve for that primal food needed for life.

Breathe my friend, breathe for very life. Breathe regularly. Breathe regularly twice a day, sitting at leisure, with a will.

Control your breath. Hold on to your breath and so long you hold on to your breath, you don't die. Keep your life longest by regular control of breath. How can you die without your consent my friend?

43. When science has solved its current problems, mankind will have a comfortable and glorious life. When politics has solved its current problems, mankind will have a

friendly and glorious life. When medicine has solved its current problems, mankind will have a healthy and glorious life. What fond and hopeless dreams my friend!

You are never without problems. You shall never be without problems. Mind is the setter of problems. The uncontrolled mind delights in creating problems and in the restlessness of solving them. Mind is restlessness. So long as you live in the mind-plane, you have problems perpetually arising for solution.

Get out of the mind, my friend, into your self, into the spiritual, where you find peace, harmony and power. Peace of mind is the basis of a comfortable life—other comforts come next. Harmony of bearing is the basis of a friendly, political life—other arrangements, laws, pacts and constitutions come next. Spiritual power is the basis of a healthy, strong and efficient life—the science of medicine comes next. Get into the spiritual, my friend and control the mind—you have solved all problems. Then pursue sciences as you may need.

44. There is but one *Deva* my friend—one only who is brilliant in complexion, possessed of all powers and immortal. Life is that *Deva*. Life is that which you love—whatever you may love; life is that which you desire—whatever you may desire; life is that which you worship, adore, respect—whatever you may worship, adore, respect.

You don't love your wife, but the form of life expressed in her person. You don't love your mother or father, but the form of life expressed in their persons. When you take away and cremate your dead mother or father, nobody says, "you are cruel to your mother or father". Life is that which you love.

All life is one my friend—there are not twenty different kinds of life—there are not twenty different sources of life. Life is one, whole and indivisible. The life that is within and moves the sun in its place, is the same that beats in your heart and that which makes the tree grow. You are life my friend, you are common partner in life with all that live. All are one family in life, all are one party

in life, all are one community in life—the community of the living. Love all, my friend, bless all, my friend and you bless yourself. Then alone you become whole.

"Mighty tree, lord of the woods, may the axe be far from you; may fire be far from you; may there be rains for you without wind; be blessed, mighty tree, lord of the woods, and may we be blessed." (*Mantra Brahmana.*)

45. Democracy is great, my friend. Democracy gives you a vote. You can vote for war, you can vote for famine, you can vote for unfriendliness, hatred, revenge and non-fraternisation. Democracy is great.

There is a higher democracy, I teach you, my friend—the democracy of spirit, where perfect harmony reigns supreme and everything is perfect; where is no war, no famine, no disease, no death; where all are equal, all are friendly, all are happy; where each is a dictator, each is a king, each is an emperor, with no trace of a clash between.

Spirit—the *Atman* is perfect and spiritual life is the perfect life. Spirit is unchanging, spirit is all-powerful, spirit is rhythm and harmony, spirit is all-friendliness, spirit is all joy. Spirit is immortal.

Spirit assumes bodies, enjoys bodies and casts off bodies. Spirit reaches higher and higher worlds, more and more brilliant, more and more beautiful and enjoys unendingly in all the worlds there are and all there will be. Spirit never dies. What is existence, living and joy, if it is not absolute, unending, unlimited?

Minors are not granted full rights—minors, who have not yet grown out of the lethargic body and its pleasures—food, drink, sex and sleep. And minors who have not yet grown out of the restless, turbulent, feverish mind—minors and mere boys, who yet quarrel and fight for “isms”, creeds, parties, caste, community, nationality and race—are not granted full rights. Those who know the spirit and are established in the spirit, are alone eligible for citizenship.

46. It is a strange science, my friend—this science of the self. It is a strange knowledge, my friend—that you should try to know your self. It is a strange journey, my friend—inward bound—that you should proceed towards your self. It is a strange destination, my friend—that you should reach your self. You are *Atman*, you are trying to know your self, to reach your self and live in your self.

You are as great as you are aware, you are as powerful as you are aware, you are as full of joy as you are aware.

Your awareness is superficial, when you know your body and the bodies around you and the distant bodies—sun, moon and stars. Your awareness is deeper, when you know your mind, your thoughts and feelings, your moods, your ambitions, hopes and disappointments, your successes and joys and how you act and react with regard to them. Your awareness is full, whole and complete, when you know your self, the origin, source and subject—whence proceed your feelings and

thoughts, your will to know, to do, to enjoy—to live.

Become fully aware of your self my friend. That is "*Atma-Vidya*". Become fully, wholly and completely aware of your great destiny, your immortal life and your unlimited powers and potentialities and live in your whole being. That is *Sadhana* and realization.

47. Don't look to the other world, my friend. It is futile. You shall not succeed. This life is bounded with a veil, impenetrable to the human intellect. The powers of the human intellect are limited to the purposes of the human life. Don't attempt to look beyond.

You have enough to do, to live in this world. Take the catalogue of all the items of joy, this life presents to you. Aim at what all this life offers and don't aim at what is not in this life and become discontent and exclaim against this life in anger.

Long life is the first item in this catalogue, sound health is the next. Abundant energy

and great powers are other items, bright looks and sweet speech complete this section. Friendliness to all, great service, great name and fame are items in the next section. The joy of having children and grandchildren, bright, strong, beautiful and great in name and deeds, complete the catalogue of all the joys of this life.

Aim at these my friend and attain them all in full measure. That is life. That is for which you want *Atma-Vidya*. For, all these are but forms of the joy of *Atman*.

The best way to take care of the next world, is to take care of this world; the best way to take care of your old age, is to take care of your youth; the best way to take care of tomorrow, is to take care of to-day.

48. *Atman* in the body is one—part of himself. *Atman* in the mind is another—part of himself. *Atman* in the spirit, in himself, is different—full, whole and complete.

The baby does not know its body, the child does not know its mind, the boy does not know

his great destiny as a man, but, thinks and acts as a boy and spends his day joyfully among marbles, with no thought beyond.

Atman in the body is his childhood, where he thinks and acts as though he is body, immersed in body-nature, with all the limitations and grossness of body. *Atman* in the mind is his boyhood, where he thinks and acts as though he is mind, entangled in mind-nature, with all the limitations, conflicts, fever and the subtlety of mind. *Atman* in the spirit, in himself, is his maturity, where he becomes fully conscious of his great life, powers and destiny. Then he controls mind and body to his will.

49. I can show you a place, my friend, where you can take refuge from death. You can run away and hide yourself there, where death cannot reach.

There is a cave inside your heart, in the centre, between the nipples, where resides *Atman*—the lord of being and all what being

implies. Being never dies, being never ceases to be, though bodies are assumed, used and cast off. 'Take refuge there my friend, in being—in the centre of the heart between the two nipples.

Atman resides there, who is being himself, filled with the current of life, clothed in light, brilliant like lightning and immersed in joy. Concentrate your attention my friend, on the centre of being, on the centre between the two nipples and you reach the *Atman*, you reach your own being. You become conscious of your full, whole, unlimited being—being, which is the basis of this life and all your other lives—being which never ceases to be.

Concentrate my friend, regularly for a while, each day and reach being and all what being implies and escape the clutches of death.

50. Your life is not complete, my friend, without knowledge of *Atman*, who alone is complete personality. Your powers are not complete, my friend, without knowledge of

Atman, who alone is the source of complete power. Your activity is not complete, my friend, without knowledge of *Atman*, who alone is the source of complete activity. Your success is not complete, my friend, without knowledge of *Atman*, who alone is the source of complete success. Your joy and satisfaction in life is not complete, my friend, without knowledge of *Atman*, who alone is the source of complete satisfaction and joy.

Without knowledge of *Atman*—your spiritual and complete self—this life is incomplete, lame, one-sided, shaky, disappointing and disgusting, leading you to exclaim, "*Samsara* is an ocean of misery, *Samsara* is a web and a fraud, *Samsara* is all *Maya* and an empty-show".

Atman completes the incomplete, brightens what is dark, straightens what is crooked, fills up what is hollow and serves as a sure foundation for this otherwise shaky edifice of life.

Know the *Atman* my dear friend. realize the *Atman*, by regular *Sadhana* and live a full.

whole, glorious and spiritual life in this earthly world.

51. Who is Brahman? You are Brahman. I am Brahman. All are Brahmans. All are born of that same *Brahman*—one, whole, indivisible—total, absolute existence. But, all know it not. A few alone know the secret. He who knows *Brahman*—the secret source and unity of all, is a Brahman.

To the Brahman, all are one caste, one community, one nation. The Brahman is a citizen of the universe. The three worlds are his native country. "*Om bhoor, bhuvas, svaha*" is his faith, motto and *Mantra*—meaning the three worlds—physical, mental and spiritual, are "*Om*"—one, whole and indivisible. His sacred-thread, with three windings and a single knot, never to part with—is the symbol of his faith—never to forget.

You are Brahman my friend. Go and embrace the Chinaman and say, "you are my brother". Go and embrace the distant Laplander and say, "you are my brother". Go to all

lands and proclaim the message of *Brahman*—the unity of all. Go to all peoples—live with them and teach them *Brahman* and make all Brahmans. Thus shall you be a true Brahman, true to the supreme cult of Brahmanism and to the great *Rishis*.

52. Patriotism is a great virtue my friend. Patriotism is love of one's land and one's own people.

Brahmanism is greater my friend. Brahmanism is love of all lands and all peoples. Don't become patriot and love in part and cut at the root of your own being, which is full, whole and perfect—part will be your life; part will be your inspiration; part will be your powers and part will be your joy. Don't become *Kripāna*. Be *Brahmana*.

You are Brahman my friend. The three worlds are your native country. In body, you are part of the physical world. In mind, you are part of the mental world. In spirit, you are part of the spiritual world.

You are Brahman my friend. Think in terms of whole life and all life as one family. Will you hurt a member of your family? Will you look down upon a member of your family, though insane, lame or defective? Will you not love every member of your family and bless?

Therefore my friend, pray for peace in all regions—with *Shanti Mantras*.

Invite prosperity for all—with *Swasti Vachana*.

Offer your goodwill for the satisfaction of all—with *Tarpana*.

"May this water-offering of mine bring satisfaction to all residents of the three worlds"—"be they related to me or not." (*Tarpana Mantras*.)

53. You are Brahman my friend. Who is right and who is wrong? Right and wrong are relative terms. Don't argue and counter-argue. Agree with all, accept all, affirm all and go your own way.

You are Brahman my friend. *Brahman* is all affirmation and no denial. You are

believer of *Brahman*—one, whole, total. *What is there you can deny, which is not included in the whole?* Agree with all, accept all, affirm all and go your own way and live your own full, whole, joyous life.

Allow all faiths, all cults, creeds and philosophies. Each has a truth, each has an explanation, each has a justification. Be you the whole, my friend—don't dispute, don't deny. Agree with all, accept all, affirm all and go your own way and live your full, whole, joyous life.

Affirmation is being in the whole; denial in the part. Don't deny. Affirmation is abundance; denial is want. Don't deny.

"All is of one *Brahman*; may I never deny *Brahman*; may *Brahman* never deny me; may there be no denial; may there be no denial from me." (*Shanti Mantras*.)

54. You can defeat your enemy once; you can defeat your enemy twice; you can defeat your enemy a hundred times. What use, my friend? You have not defeated enmity.

You can kill one enemy. You can kill two enemies. You can kill a hundred enemies. What use, my friend? You have not killed enmity. So long as enmity is, enemies there are.

What use are all your friendships, if you have to fear a few enemies? What use is all your cleanliness, if you have to endure a stinking little rubbish heap in a corner of your living room? Kill enmity my friend, altogether and live a full, whole, joyous life. I teach you how.

Enmity cannot be killed my friend, enmity cannot be destroyed. Nothing in life is destroyed.

When you say "destroyed", you mean, "transformed into something else".

Transform enmity into love, my friend. Love is whole—enmity is part. Love is of the *Atman*—enmity is of the mind. Love endures—enmity comes and goes. No man can keep enmity with all; every man can keep love for all. Love is of the *Atman* and you are *Atman*.

Repeat this *Mantra*, "I am *Atman*—I am all love—I am total love—I love all". Repeat any

part of this *Mantra*, countless times every day regularly. This is the *Sadhana*.

55. There is not a single "don't" in the path of the *Atman* my friend and there is but one "do".—Do *Sadhana*.

Atman is all-positive my friend and the path of the *Atman* is all-positive. There is no "don't" in the path of the *Atman*.

Bring light and darkness is not. Bring joy out of the *Atman* and sorrow is not. Bring power and weakness is not.

Bring *Atman* to the surface, know the *Atman* and become "*Atma*-conscious" and you cease to be "body-conscious" and "disease and death-conscious". You cease to be "mind-conscious" and "sorrow and conflict conscious".

The negative path of "don'ts" is not the path of the *Atman*. The positive path of *Sadhana* is the only path, leading to the *Atman*. *Sadhana* is concentration, *Sadhana* is creation, *Sadhana* is construction—*Sadhana* is not mere

negative suspension of thinking. Do *Sadhana* my friend and rise higher and higher in the scale of your own life. Do *Sadhana* regularly.

Atman stands for all your desires, all ambitions, all your growth, full and total, here and hereafter—the completion of your personality and consummation of *all* your desires.

“I am *Atman*—I am all the life I want—I am all the power I want—I am all the joy I want.” This is your *Mantra*. Repeat this *Mantra* countless times regularly every day.

56. The civilized man does not need the services of dentists, my friend, for, the civilized man is an expert in the art of keeping his teeth perfect. The civilized man does not need the services of oculists, for, the civilized man is an expert in the art of keeping his eyes bright and perfect. The civilized man does not need the services of medicine-men, for, the civilized man is an expert in the knowledge and ability of keeping his health perfect.

Civilization is the discovery of health, my friend and not more and more potent medicines. Medicines are but props, my friend and that way does not lie health. Throw away medicines and set out to discover health. Health is in body. Health is in mind. Perfect health is in the spirit within. Health is in the regulated life.

The first lesson in civilization is, to learn how to preserve one's teeth, eyes, senses and limbs in perfect working condition always. Health is civilization and not medicine. Perfect figure and superb manhood is civilization. Bright looks and sweet speech are signs of civilization.

"Firstly, may my limbs, my speech, my breath, my sight and hearing, my strength of body and senses all, develop and reach full perfection."
(*Shanti Mantras.*)

57. Toddy is dangerous to health, my friend. So they said, the drawers of toddy were untouchable. The drawers, makers, vendors, drinkers—all, were untouchable.

Explosives are dangerous to life, my friend. Explosives kill and destroy. Don't touch explosives. Don't go near explosives. Explosives are untouchable. Explosives are unapproachable. What is toddy before explosives?

The inventors of explosives and weapons which kill and destroy, the makers of explosives and weapons which kill and destroy, the vendors of explosives and weapons which kill and destroy and most of all, those who rely on explosives and weapons which kill and destroy, for their power and respect in this free world—all are untouchable.

The killing mind is a weak, sickly, poverty-stricken mind, which knows no other way to live and gain respect. Don't touch them, my friend and become infected with their disease. Don't extol and glorify the names of killers of countless men and make others ambitious to follow their path for glory.

The killing mind, full of greed and passion, full of blindness and fury, is the lowest type of the human mind. Don't honour killing, my friend and degrade humanity.

58. Can you learn my friend, Sanskrit or English, without personal guidance? Can you learn driving a car or flying in the air without personal guidance? No my friend, you can learn nothing without personal guidance. You learnt to walk and to talk under personal guidance of mother. So it is with *Atman*.

You can know something about *Atman*, from study of books. That is intellectual knowledge. You can acquire knowledge of *Sadhana*—many different kinds of *Sadhana*—for your physical, mental, domestic and social well-being and practise successfully. That is one part of *Atma-Sadhana*—the *Sadhana* of the mind. But, the path of the realization of the *Atman* is pursued under personal guidance of a competent *Guru*. That is the cult and tradition of the *Rishis*.

The *Guru* is a realized person, established in the *Atman*, full of the life and power of the *Atman*, full of the brightness and sweetness of the *Atman*, full of love and compassion for all and full of affection for each individual aspirant. The *Guru* is a personal model and a

personal source of inspiration to each aspirant. To the true *Guru*, each aspirant is a friend, an equal, a colleague and co-adventurer into the realms of the spiritual. That is the cult and tradition of the *Rishis*.

59. Now I teach you individualism, my friend—you are an individual, full, whole and perfect in yourself.

You are an individual, my friend, in your own right, centred in your own self. Your source of life is within you and not anywhere without. Your desire and thought, your speech and action—all proceed from within you and not from anywhere without.

You are an individual, my friend, as great as any other, in this wide universe; as great as any man or *Deva*—higher than man. You are a partner in this universe, full and whole, as big as any other.

You are an individual, my friend. You are a gift of none. You are subject to none. You are dependent on none.

You are an individual, my friend, sole master of your body, sole master of your mind, sole master of your being and all what being implies.

You are an individual, my friend, full, whole, perfect and free. Be individual; be your own; live your own life; think your own thoughts and act on your own; imitate none; submit to none.

This is individualism; this is Brahmanism; this is *Atma-Vidya*. Realize this *Vidya* and become full, whole, perfect and free.

60. Now I teach you science, my friend. Science is great. Science is the basis of life. All things exist in science. Science is *Vijnana*. *Vijnana* is *Brahman*.

There is a lower science and there is a higher science, my friend. There is a science of knowing and there is a science of being. There is a science of making many things and there is a science of living one, full, whole, perfect life.

There is a science of making weapons and war and there is a science of living in peace. That is, the higher science—the spiritual science—the science of being.

There is a science of making medicines rare and potent and there is a science of living in health. That is the higher science—the spiritual science—the science of being.

There is a science of hunting after comforts and ease and there is a science of living in comfort and ease. That is the higher science—the spiritual science—the science of being.

There is a science of division, of classification and labelling of everything there is on the surface and there is a science of diving deep and finding the unity of all. That is the higher science—the spiritual science, the science of being. Learn the higher science, my friend.

61. I can show you a way my friend—you can quickly get *Swaraj* for all. Life is one, whole, indivisible,—get *Swaraj* for all and that is the way to get *Swaraj* for you.

Get out of the tyranny of geography, my friend—get out of the superstition of geography. There is but one geography—the geography of the three worlds—matter, mind and spirit. Put on your sacred thread and say—the three worlds are one, whole and indivisible—the three worlds are my native country (*Tribhuvanam Swadesam*).

Get out of the tyranny of history, my friend—get out of the superstition of history. There is but one history—the history of man's struggle—body-bound, mind-bound and freed in the spirit.

Get out of the tyranny of community and culture, my friend—get out of the superstition of community and culture. There is but one community—the community of living beings and one culture—friendliness to all.

Get out of the tyranny of nation and state, my friend—get out of the superstition of nation and state. There is but one nation—the nation of all beings, natives of the universe and one state—the state of harmony, peace and joy.

Get out of the tyranny of mind, my friend. Mind is the real bondage. Mind is that which splits you, splits all and creates conflicts. Mind is your *Raj*. Get control of mind my friend—that is true *Swarajya*.

62. I can tell you a thing, my friend, which will put colour in your cheeks, colour in your lips, brightness in your eyes, a ring in your voice, a spring in your gait and gladness in your heart.

I can tell you a thing, my friend, which will make you attractive to all and all, friendly to you; which will give success to your speech, success to your efforts and success to all your desires and ambitions. *Veerya is that thing*.

You are born out of *Veerya* my friend. *Veerya* is the foundation of your life. *Veerya* is the cement which strengthens the structure of your person. *Veerya* is the power and light which shines through you.

Veerya is the most desirable of wealth, my friend. Loss of *Veerya* is the greatest loss.

Gain of *Veerya* is the greatest gain. Develop your *Veerya* my friend. Gather your *Veerya*. Consolidate your *Veerya*. Fill yourself to overflowing with *Veerya*.

Veerya is the bull on which *Shiva* rides—*Shiva* the all-auspicious and the all-joy. Make your *Veerya* strong like *Shiva's* bull, control your *Veerya* and ride over it in joy all your life.

63. Science gives you comforts, my friend. Science provides you with conveniences many. Is science a miracle to give you comforts and conveniences for nothing? No, my friend. Science is all mathematics. Comforts involve discomforts, conveniences involve inconveniences in correct proportion. You cannot cheat the mathematics of life and get away with it.

Science gives you speed, my friend. More science is more speed. Speed is a fever, my friend and speed cannot stop till it reaches the end and the end of all speed is a crash.

Science gives you progress, my friend and progress never stands still. Progress is kept up by stress and strain and more progress is more stress and strain. Stress and strain is a fever, my friend and how long can a fever last? The fever of progress must reach its end and the end of all progress is exhaustion—exhaustion and weakness, imbecility, wars and total ruin, leaving only broken pots behind.

The normal is the right path, my friend—the path of ease and comfort—the path of effort without strain. That is the path of balance—balance between lethargy and restlessness. Spirit is the real balance, my friend. Spirit is the balance between the lethargy of body and restlessness of mind. Spirit is controller and keeper of balance.

Get into the spiritual, my friend and live a life of balance and ease.

G4. If there were no unknown, my friend, how can you expect change, progress and continuation of the known?

The unknown contains within its womb, all that will become known in future, as it had in the past and present.

Brahman is that unknown, my friend—one, whole, indivisible—total, absolute existence.

Brahman is the one ultimate reality—diversely called by the learned. *Brahman* is the one total existence—diversely conceived by those who conceive. *Brahman* is the one great central glory—diversely manifesting as all worlds and all beings.

Brahman is the unity behind the endless diversity of the universe. *Brahman* is the unchanging reality behind the constantly changing universe. *Brahman* is the rhythm and harmony, which maintains the balance of the universe. *Brahman* is known by realization. *Brahman* is never known by reasoning.

“That out of which all these that exist, arise and, having arisen, by which, live and move and, that into which all these finally merge, know that as *Brahman*.”. (*Taittiriya Upanishad*.)

65. The object of life, my friend, is "to live". What else could it be? Live your life therefore, live long, live well, live full.

You can live a third of life, centred in the body, believing you are the body and immersed in the lethargic sensations of the body—food, drink, sex and sleep and thinking it is all the life. Or

You can live two-thirds of life, centred in the mind, believing you are the mind, and immersed in the restless feelings of the mind—for ever struggling, forever dissatisfied, forever creating, forever destroying, never sure of yourself, never sure of anything, like a mad man in a mad world, or a ship tossed on the seas without bearing, full of pride and your vision blurred and believing it is all the life. Or

You can live the full, whole, perfect life, established in the *Atman*, knowing yourself as owner, controller and enjoyer of body and mind—full of life, full of power, forever active, forever at rest, full of satisfaction and joy, always a giver and never a seeker, sure of

yourself, sure of everything, a friend of all, radiating sunshine and joy around. That is the highest, complete and mature life of man. Live in the *Atman*, my friend. I teach you how.

66. *Brahman* is one; *Atman* is many. There is the riddle, my friend. Don't attempt to solve it by reasoning. When you realize the *Atman*, the riddle is solved.

Brahman is *Atman*; *Atman* is *Brahman*. So say the great *Rishis* of old. Don't attempt to solve the riddle by reasoning. One and many can be in *Brahman*, where time and space are not and number too. When you realize the *Atman*, the riddle is solved.

You are part of existence and existence is absolute—one, whole, indivisible. You are existence.

The small ring can say, "I am gold". The bigger bangle can say, "I am gold". The still bigger neck-chain can say, "I am gold".

All are gold and each is gold; name, form and function are different. But they are gold, is certain.

By studying your self, you study existence. By knowing your self, you know existence. By entering into the inmost core of your being, you enter into the inmost core of existence.

Dive deep within yourself, my friend, suspend your thinking for a while and realize the thinker. Thus you reach the *Atman*, thus you reach *Brahman* and thus you solve the riddle of one and many.

67. I want to teach youth. Youth is without blemish. Youth is without prejudice. Youth has boldness, enthusiasm and high purpose. Youth can understand quickly and act at once.

The ancient *Rishis* taught to youth, made them men and sent them into the world to uplift. I want youth.

Youth must learn *Atma-Vidya*, before entering life. Youth must practise *Atma-Sadhana*,

before entering life. Youth must fill itself with the *Veerya* of the *Atman*, before entering life. Youth must establish itself in the rhythm, harmony and balance of the *Atman*, before entering life. Youth must endow itself with bright looks, sweet speech and total friendliness of the *Atman*, before entering life. Youth must capture and preserve the spirit of total joy of the *Atman*, before entering life of its own.

"May youth come to me to learn. May youth come to me in large numbers to learn. May youth come to me from all quarters to learn. May earnest and sensible youth come to me to learn." (*Taittiriya Upanishad*.)

68. You can never have full satisfaction and contentment in life, unless your life is to last for ever. You can never have full satisfaction and contentment in your powers, unless your powers are unlimited. You can never have full satisfaction and contentment in the

You are *Atman*, my friend—you are not body. The laws of body do not bind you. When body weakens, *Atman* is not weakened. When body dies, *Atman* does not die.

You are *Atman*, my friend—you are not mind. The laws of mind do not bind you. When mind weakens, *Atman* is not weakened. When mind dies, *Atman* does not die.

You are *Atman*, my friend, forever living, forever whole, forever full. In birth and babyhood, boyhood, youth and mature age, in decay and death of body and mind—you remain forever the same *Atman*—full, whole and perfect. *Atman* never ceases to be. *Atman* is never less or more. Nothing can be taken out of *Atman*; nothing can be added to *Atman*.

You are *Atman*, my friend, full, whole and perfect forever. Realize the *Atman* by *Sadhana*.

69. Now I teach you values, my friend. There are lower values and there are higher values and there are the highest and final values in life.

There are values belonging to body and body-life, there are values belonging to mind and mind-life and there are values relating to spirit and spiritual life.

Food and drink, sex and sleep are body-values. Abundant crops, large progeny and security to eat, drink, procreate and sleep are all values relating to body-life.

Science and art, literature and philosophy; community, nation and state; "isms", parties and creeds; wars, conquests and empires; a life of indulgence and luxury and a desire to become greater than others; perpetual excitement and perpetual competition and all the products thereof, are values relating to mind-life.

Long life and sound health; abundant energy and great powers; bright looks, sweet speech and friendliness to all; a life based on discipline and self-control; a sense of power based on rhythm, harmony and balance; a sense of unity with all and the supreme joy of the spirit—these are spiritual values, which endure forever. Build your life, my friend, on spiritual values which endure forever.

70. You stood on principles, my friend and drove the poor beggar out of your doors, empty-handed and unhappy. You stand on principles, my friend and make your friends unhappy. You make your children unhappy. You make your wife unhappy.

There is no principle greater than man, my friend. There is no principle greater than cheerfulness.

To frown upon others is no principle; intolerance is no principle; to explode in anger is no principle; to make others unhappy is no principle. Principles are but shields to hide your weakness behind.

you, all are friendly to you, all love you and all look up to you.

Joy is of the *Atman*, my friend—full, whole, perfect, unconditioned and total joy. The joy of food and sex, of wealth and fame and name are dependent on conditions. The joy of the *Atman* is unconditioned, full, whole and perfect and your own for all times and under all conditions. Know the *Atman*, my friend.

71. How can you practise Truth successfully, my friend, so long as you live in the mind, which is restless? Untruth is born in restlessness.

How can you practise *Ahimsa* successfully, my friend, so long as you live in the mind, which is restless? Violence is born in restlessness.

How can you practise *Brahmacharya* successfully, my friend, so long as you live in the mind, which is restless? Lust is born in restlessness.

How can you practise any virtue successfully, my friend, so long as you live in the

mind, which is restless? All vices are born in restlessness.

Balance is all the virtues, my friend and restlessness or want of balance is all the vices. Get into the balance of the *Atman*, into the rhythm and harmony of the *Atman*—untruth becomes impossible, violence becomes impossible, lust becomes impossible and all virtues become natural and easy for you.

Atman is the source of all virtues—*Atman* is the source of all that uplifts you and the world. Know the *Atman*, my friend, realize the *Atman*, my friend and establish yourself in the *Atman* by *Sadhana* and you have realized all virtues.

72. There are children in body, my friend and there are children in spirit, though grown full well in body. There are boys in body, my friend and there are boys in spirit, though grown full well in body.

They are children in body, my friend, who are caught in the glamour of painted toys, who like rattling noises, who thrill to speed

and love to hear stories of strange things which never happened.

They are children in spirit, my friend, though grown full well in body, who are caught in the glamour of petty "isms" and slogans, who like the rattling noise of self-glory, who thrill to speed and love to read stories of love and horror which never happened.

They are boys in body, my friend, who fight for tops and marbles, who compete for pride of place and prizes in the class, bully the weak and call them names and quarrel, fight and kick each other for a trifle.

They are boys in spirit, my friend, though grown full well in body, who fight for oil and rubber, bully the weak and call them names, make war, kill and destroy, for pride of race and the prize of markets and empires and quarrel, fight and kill each other, for nothing but a name. Boys they are, my friend, immature yet in age and culture—don't blame them for wars and oppression; blame boyhood, blame immaturity.

73. How can you hope to have full powers of body and mind, my friend, without full breathing?

How can you hope to put forth full activity of body and mind, my friend, without full breathing?

How can you hope to remain steady under conditions, when your breath flows unsteady and shallow?

How can you hope to control things, without control of your breathing?

Breath is the basis of life. Breathing is the first act of life and breathing is the last act of life. Breathing continues throughout life uninterruptedly.

Breathing lifts you up in body and mind. Regular breathing purifies your blood. Full and deep breathing strengthens your sex powers. Breathing endows you with bright looks. Breathing fills your mind with cheer and hope and elation. Breathe, my friend—breathe full, deep and rhythmic.

The man of deep breathing can never lose temper; the man of deep breathing can never

worry and get upset; the man of deep breathing can never sink in sadness; breathing lifts you up; breathing leads you to the *Atman*. Breathe, my friend, breathe for very life.

74. This body, my friend, dark and heavy, made of flesh and blood, bone and marrow, covered with skin and hair, filled with dirty fluids, subject to disease and death—this is not all the body you have.

There is another body within—subtler than the physical, made of mind-stuff, bright and dark, filled with thoughts and emotions, subject to disease and death, but lasting longer than the physical. That is your inner body.

There is yet another body within—subtlest of all, made of spirit-stuff, bright like lightning, forever full, whole and perfect, filled with joy and, never leaving you. That is your spiritual body—your real body—your immortal body.

You are spirit, my friend and your real and permanent body is the spiritual. Realize your

spiritual body, my friend, made of life and light, seamless, jointless, brilliant like lightning. Realize your spiritual face, my friend, made of life and light, brilliant like lightning. Realize your spiritual hands, realize your spiritual legs, realize your spiritual whole body, made of life and light, brilliant like lightning. Thus you reach the spirit, thus you reach the *Atman*, thus you reach your immortal self. This is the *Sadhana*.

75. Your face is not made of flesh and blood, my friend—your face is made of life and light, brilliant like lightning. That is your real face, your spiritual face, your immortal face. This face is but the outermost crust of that other face.

Think of your other face—your spiritual face, meditate on that spiritual face, concentrate on that spiritual face of yours, made of life and light, brilliant like lightning. Thus you awaken the spirit, you awaken the *Atman* and fill this face with life and light and make it perfect—as perfect as can be.

Think of your other body, your spiritual body, meditate on that spiritual body, concentrate on that spiritual body of yours, made of life and light, brilliant like lightning. Thus you awaken the spirit, you awaken the *Atman* and fill this body with life and light and make it perfect—as perfect as can be.

This is the *Sadhana*; this is the *Upadesh*.

76. To whom are you going to pray, my friend and for what? You want life—your *Atman* is made of life; your *Atman* is full of life; your *Atman* itself is life.

You want light—your *Atman* is made of light; your *Atman* is full of light; your *Atman* itself is light.

You want power—your *Atman* is made of power; your *Atman* is full of power; your *Atman* itself is power.

You want joy—your *Atman* is made of joy; your *Atman* is full of joy; your *Atman* itself is joy. Whom do you want to pray to and for what?

realize the *Atman* by *Sadhana*. That is the path of joy.

79. The jungle world is alright in the jungle way, my friend. Why worry and depress yourself? That is the jungle way.

The children's world is alright in the children's way, my friend. Why worry and depress yourself? That is the children's way.

The social world is alright in the social way, my friend. Why worry and depress yourself? That is the social way—old rules and new problems, constant shiftings of position and perpetual confusion.

The business world is alright in the business way, my friend. Why worry and depress yourself? That is the business way—mean tricks and mass profits, hoarding and scarcity and exploitation of workers and consumers.

The political world is alright in the political way, my friend. Why worry and depress yourself? That is the political way—the way of opportunists; of parties, "isms" and slogans,

of quarrels, accusations and wars—the usual way of total loss and ruin in the end.

The spiritual world is the perfect world, my friend. and the spiritual way, the perfect way—the way of perfect living in the imperfect world—the way of power and peace, of sweetness and friendliness, of balance and harmony—the way of total joy. Learn the spiritual way, my friend.

80. You learnt to talk, by long *Sadhana*, my friend and you are fit to talk and live your life.

You learnt to read and write by long *Sadhana*, my friend and you are fit to read and write and live your life.

You learnt to work by long *Sadhana*, my friend, and you are fit to work and live your life.

Are these enough for you? Talk, read and write and work—no, my friend; your life is incomplete, imperfect, defective. These are only a part—a part of life's equipment.

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You must acquire power and peace, my friend, by long *Sadhana* and become fit to live your life in power and peace.

You must acquire sweetness and friendliness, my friend, by long *Sadhana* and become fit to live your life in sweetness and friendliness.

You must acquire harmony and balance, my friend, by long *Sadhana* and become fit to live your life in harmony and balance.

You must acquire the total joy of *Atman*, my friend, by long *Sadhana* and become fit to live your life in total joy.

That is spiritual learning; that is spiritual *Sadhana*; that is *Brahmacharya*; that is Brahmanism—based on *Brahman*, who is total existence. Learn Brahmanism, my friend and become a Brahman.

81. Can you breathe for two, my friend? You cannot. Can one man eat and drink for two? No. How then can one man control and direct the lives of many? How can one group of men control other groups? How can one nation control other nations?

You cannot control and direct others' lives. You cannot control your baby as you wish—you can but teach and guide. You cannot control your wife. You cannot control your friend, whom you call servant. You can but guide. The ruling power of each being is within each.

You can suppress the ruling power of others by violence and substitute your own for a time. But that is only for a time, when you bear two burdens. Domination can never last.

Don't attempt to control others, my friend and lose your own. You can never successfully control another. You are made to control one only—your self. Fools are those who think it an honour, a privilege and a pride to control others. They bear more than one burden and fail in all. Pity them, my friend.

82. Don't pity the subject-nation, my friend. Subjection is not bad. Subjection is all good. Those who do not subject themselves, are led to subjection by others.

Subjection awakens you from torpor. Subjection shakes you to the very foundations and releases what is most good in you. Subjection offers you a discipline, to regain yourself and greatness. They deserve to perish, who do not survive subjection for a time. Subjection is always for a time.

Pity them, my friend, who fall to the temptation—the illusion, web and entanglement of an empire over others. Pity them heartily, my friend, for theirs is the lot to pity.

Imperial authority is a snare and a trap. Imperial authority sucks the very blood and life-current of a nation. Imperial authority raises one to dreamy heights of greatness, for a time and then suddenly dashes down to stark reality, leaving nothing with which to exist. Pity the imperials, my friend and think kindly of them. Never dream of an empire over others. It is a death-trap.

83. Don't ask a man, my friend, what faith he follows. Don't ask a man, what book he follows. Men follow different faiths

and different books in individuals and in groups. To each one, his faith is great; his book is true.

All men follow the same path, my friend—the path of health, the path of power, the path of joy. This is the common path of all men.

See how much health your man has; then you know his faith. See how much power your man has; then you know his faith. See how much joy your man has; then you know his faith. Health, Power and Joy—these are the three essentials of true faith.

Health includes power and joy. Power includes health and joy. Joy includes all else.

Joy (*Ananda*) is *Brahman*. You are *Brahman* in so far as you possess *Ananda*. Full joy is full *Brahmanhood*; part joy is part *Brahmanhood*. Become a *Brahman*, full, whole and perfect, my friend.

84. *Shiva* is a communist, my friend and *Vishnu* is another communist; *Brahma* is the great communist.

The true Shaivite is a true communist, who sees *Shiva* in all; the true Vaishnavite is a true communist, who sees his *Vishnu*, all-pervading; the true Brahman is a true communist, who sees one *Brahman* manifesting as all this universe.

Communism extends to all beings my friend, communism extends to all planes of existence. Brahmanism is itself communism. Become a Brahman, my friend and extend communism to all.

Allow each being to go its own way and don't violate the sanctity of any. Each has a way of its own, my friend, in this wide universe and there is room for all.

The beginning of all is the same; the end of all is the same; the middle is different with each. Bear with all, my friend; delight in all, my friend and think of all as one. This is communism. Become a communist, my friend.

85. You are going to attain perfection, some day, my friend, after a hard struggle. The world is going to become perfect, some

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day, after all these trials and tribulations. What will happen after?

"You are moving from imperfection to perfection; the world is moving from imperfection to perfection." This is your faith.

You are wrong, my friend. You are perfect as you are. The world is perfect as it is. The world is perfect as it changes day by day. Everything is perfect in its own time and place.

The baby is perfect in its own babyhood. The child is perfect in its childhood. The boy is perfect in boyhood. In youth you are perfect, in middle age, old age, decay and death, you are as perfect as perfect can be.

You have always been perfect, my friend, you are always perfect. You shall always be perfect. Through all the changes you pass, you are perfect in each.

You are perfect as you are, my friend. You are perfect as you change day by day, hour by hour. This is perfection. Realize the perfection in you and in all.

86. Have you a plan, my friend? Have you an objective? Have you ever stopped to think what it is you want in this life? Stop and think awhile.

All you want in this life, are—long life and health, power and success, wealth and all desirable objects. All for what? All for joy.

Joy is the one aim of existence and all others are but means to that end.

Ask yourself how much joy you want—you will say, full and overflowing.

Ask yourself how long you want joy—you will say, for all time.

Will you be content with full, bright and glorious joy for a time—for this life—and then, utter extinction, a vacuum and nothingness for all time? No.

You want all joy for all time, for, that is your right inherent, for, that is yourself. That is out of which you have come and that is to which you are going.

Joy is of the *Atman*, my friend and total joy is of the *Atman*. Life is of the *Atman*, my friend and total life is of the *Atman*. And

you are *Atman*. Realize the *Atman* by *Sadhana*. This is my *Upadesh*.

87. *Sadhana* is not a magic weapon, my friend. *Sadhana* is working for a realization. *Sadhana* is a process of manufacturing something out of yourself.

When you want a thing of wood, you make that thing out of wood. When you want strength of muscles, you make that strength out of your muscles by exercising them. When you want a thought, you create that thought in your mind. When you want a mood, you develop that mood in you. When you want a continuous series of the same thought and mood in you, you continuously create and develop that same thought and mood in you. That is *Sadhana*.

You want success. Success is within you, my friend, unlimited, absolute success. You are success. How to get it out of yourself? That is *Sadhana*. I teach you how.

Begin with the word, my friend, for, the word leads you to thought and thought to

mood, which is what you want. Create a success-word, a word-symbol of success and multiply it unendingly by *Japa*. That is your success-*Mantra*. Repeat that *Mantra*, rotate that *Mantra*, concentrate on that *Mantra*, regularly for a while, each day. Your mind gets attuned to the sound which denotes success, your thoughts become success, you become a success-man and achieve success in all. This is the *Sadhana*.

88. Success is not your objective, my friend, but the joy resultant from success. Wealth is not your objective, my friend, but the joy resultant from wealth. Possession of objects is not your objective, my friend, but the joy resultant from possession and contact of objects. Joy is your major objective, which you seek in all your minor objectives.

Success can never give you a stable joy, my friend, for, success is unending and the pursuit of success is unending. Wealth can never give you a stable joy, for, wealth is unending and the pursuit of wealth is unending.

Possession of objects can never give you a stable joy, for, possession of objects is unending and its pursuit is unending.

Atman is your real objective, my friend, for, *Atman* is total joy. Reach the *Atman*, who is total joy and you obtain in full, all divided joys. Your life is begun in joy, your life is lived in joy, your life ends in joy. All your different moods are joy-moods; all your different thoughts are joy-thoughts; all your different words are joy-words and all your different activities are joy-activities. Reach the *Atman*, my friend.

89. Believe me, my friend, I tell you truth. Listen to me and believe.

There is no good man in the world; there is no bad man in the world. All men are good and bad in equal measure.

Good and bad are relative terms, my friend; good and bad do not exist. Good and bad are like two sides of a coin; good and bad are like the two legs of a man on which he stands.

There is nothing more good and less bad, my friend; there is nothing more bad and less good, my friend. Each person, thing and event, is equally good and equally bad, looked at from opposite sides.

Don't say a man is good, don't extol a man and tempt him to become proud and a tyrant. Don't say a man is bad, don't condemn a man and drive him to become discontent and a social enemy.

Don't believe in all good, my friend, in any—then you are in for disappointment. Don't believe in all bad, my friend, in any—then you are in for regrets.

Atman is the only perfection, my friend; *Atman* is the only all-good. Know the *Atman*, reach the *Atman*, realize the *Atman* and look upon all as good. This is my *Upadesh*.

90. You can cry hoarse in utter anguish, my friend, roll in the dust and tear your hair—there is none will come to console you. If crying can get you things, all children and all the weak and effeminate would be masters. The negative mind never reaches out of itself.

You want health—there is none will present you for love or compassion with health. You must make health in yourself.

You want power—there is none will present you for love or compassion with power. You must make power in yourself.

You want success—there is none will present you for love or compassion with success. You must make success in yourself.

You want joy—there is none will present you for love or compassion with joy. You must make joy in yourself.

Give up the path of crying, my friend, give up the path of begging. There is none will help you. Take to the path of *Sadhana*. You have the power, you have the means, you have the opportunity to realize all your desires in full. Learn *Sadhana*, my friend.

91. Perpetual change and perpetual adjustment is your life, my friend. Perpetual change and perpetual adjustment is all social life. Perpetual change and perpetual adjustment is universal life.

Life and they who live, are the two parts. Life changes perpetually and they who live, adjust themselves perpetually.

Life is *Maya* and they who live are *Brahman*. Life is *Prakriti* and they who live are *Purusha*. Life is *Shakti* and they who live are *Shiva*.

Brahman and *Maya* sport themselves eternally. *Purusha* and *Prakriti* play eternally in untold poses and gestures. *Shiva* and *Shakti* dance eternally to their rhythm. That is life; that is the divine wooing; that is the eternal union of *Shiva* and *Shakti*.

Life is a sport, my friend—enjoy the sport and don't worry. Life is a play, my friend—enjoy the play and don't worry. Life is a dance of rhythm, my friend—enjoy the dance and don't worry.

* This is the secret of life. He who knows this secret, enjoys his life, long and well and full.

92. Don't ask me, my friend, what form of government is good. Don't ask me, what

form of marriage is good. Don't ask me, what form of family and social life is good.

All government is for man and all forms of government are made by men. All marriage is for man and all forms of marriage are made by men. All family and social life is for man and all forms of family and social life are made by men. As man is, so they are.

Ask me, my friend, how you should be. Ask me, how you should live. Ask me, how you should feel and think, speak and act. I teach you how.

Be in *Brahman*, my friend—*Brahman*, who is total existence. Live in *Brahman*, who is total unity and you achieve all minor unity.

Live in *Brahman*, who is total power and you achieve all minor powers.

Live in *Brahman*, who is total balance and you achieve all minor balance.

Live in *Brahman*, who is total harmony and you achieve all minor harmony.

Live in *Brahman*, who is total joy and you achieve all minor joys. Then all government is good, all marriage is good and all

family and social life is good. This is *Brahma-Vidya*. This is *Brahmacharya*. This is Brahmanism in a nutshell.

93. The great is that, my friend, which accommodates the small. The whole is that, which accommodates the parts, fittingly and at ease. The learned are those, who accommodate the unlearned, without contempt. Elders are those, who accommodate children with affection.

Accommodation is understanding, my friend. Accommodation is tolerance. Accommodation is balance and ease. Accommodation is harmony and sweetness. Accommodation is all the virtues. He alone is *Sharma*, who accommodates all fittingly and at ease.

Be great, my friend. Be you the whole. Be accommodating. Be sweet. Be of wide and spacious heart. There is peace; there is power; there alone is joy.

They are small, who cannot accommodate. They are only parts, who cannot accommodate. They are unlearned, who cannot understand

and accommodate. They are immature and are children, who have not developed a full, broad, spacious heart to accommodate others. Learn accommodation, my friend. Learn understanding. That is *Brahma-Vidya*. That is the universal cult. That is all the virtues.

94. Who is your refuge, my friend? Who will sympathise with you? Who will unite with you, absorb your sorrow and infuse joy? There is none.

Not your mother, my friend. Your mother is not a part of yourself, to fit with you and unite; your mother is a whole in herself. Not your father. Your father is not a part, to fit with you and unite; your father is a whole in himself. Not your wife. Your wife is not a part, to fit with you and unite; your wife is a whole in herself. Not your son. Your son is not a part, to fit with you and unite; your son is a whole in himself. There is none who can fit with you, feel as you feel and think as you think. Each is an entity in oneself; each is a whole in oneself; none is a part of another.

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You are part of your self, my friend—of your whole self. You can fit with your self alone; your part with your whole.

Seek and discover your whole self, my friend, deep down your present part self. That is your refuge. There is the whole life, out of which your part life is come; there is the whole power, out of which your part power is come; there is the whole joy, out of which your part joy is come. That is your *Atman*, full, whole and perfect. Realize the *Atman* by *Sadhana*, my friend.

95. You have an ideal to reach, my friend and you have an actual to live.

You are not in your ideal, because of the actual and you are not in the actual, because of the ideal. You are nowhere, my friend, but drift without a foothold.

You cannot jump into the ideal, my friend. The ideal is reached step by step and each step as you reach, becomes the actual. The actual is that, in which you always live.

The ideal is great and important, my friend and each step leading to the ideal is equally great and equally important. And the actual, from where you proceed—your first step towards the ideal, is equally great and equally important.

Babyhood and childhood, boyhood and youth, are equally great and equally important as mature age.

Live in the actual, my friend, work in the actual, my friend, concentrate on the actual, my friend and that is the way to reach the ideal. Don't ignore the actual for the ideal and lose both.

96. Now I teach you Truth, my friend.

Truth is that which lives; Truth never dies.

Truth is that which wins; Truth never fails. Truth is that which attracts; Truth never repels. Truth is that which is sweet; Truth is never bitter. Truth is that which unites; Truth never disrupts. Truth is that which affirms; Truth

never denies. Truth has no church, my friend; Truth is for all. Truth has no book, my friend; Truth is in all.

That for which some die, is not Truth, my friend; that by which all live, is Truth.

Truth is one, my friend; Truth has many forms. Truth is whole, my friend; Truth is never a part. Truth is full, my friend; Truth is never less.

That which needs propagation is not Truth, my friend; that which needs a prop, is not Truth.

All live in Truth, my friend; but all know it not. Know Truth, my friend and live strong and sweet.

"Truth is one; the learned call it differently."
(*Rig-Veda.*)

97. Don't belong to the body, my friend; body is born, body grows and decays, body dies and disappears—body belongs to you. You are *Atman*, forever living, forever full, whole and perfect. Know the *Atman*, my friend and live in the *Atman*.

Don't belong to the mind, my friend; mind is born, mind grows and decays, mind dies and disappears—mind belongs to you. You are *Atman*, my friend. Know the *Atman* and live in the *Atman*.

Don't belong to family and community, my friend; family and community are born, grow, decay, die and disappear. Family and community belong to you. You are *Atman*, my friend. Know the *Atman* and live in the *Atman*.

Don't belong to humanity, my friend; humanity is born, grows, decays, dies and disappears—humanity belongs to you. You are *Atman*, my friend. Know the *Atman* and live in the *Atman*.

You belong to *Brahman*, my friend—the source of all that appear, the power of all that live, the refuge of all that disappear. You are *Brahman*, forever living, forever full, whole and perfect, forever a witness to the drama of birth, growth, decay, death and disappearance of all the worlds and all the diverse forms. This is *Brahma-Vidya*; this is

Brahmacharya; this is Brahmanism in a nutshell.

98. Food is a great joy, my friend. By food, all life is maintained. Food gives you nourishment and strength. Food gives you brightness and vigour of mind. Food gives you *Veerya* to procreate. Food is holy, my friend. Stop awhile and meditate on the glory of food. Honour food, handle food with great respect and enjoy food in the right way—right food in right measure with the right purpose.

Sex is a great joy, my friend. By sex, the race is renewed. Sex expands your being. Sex raises you to noble heights. Sex fills your being with supreme satisfaction. Sex is holy, my friend. Stop awhile and meditate on the mystery of sex. Honour sex, handle sex with great respect and enjoy sex in the right way—in right measure with the right purpose.

Children are a great joy, my friend. By children the race is continued. Children

fill you with pride and joy. Children fill you with great hopes. Children are holy, my friend. Stop awhile and meditate on the beauty of children. Honour children, handle children with great respect and serve children with love. Thus is the holy life lived. Become holy, my friend.

99. What is a holy life? Is fasting holy or feasting? Is bathing holy or being dirty? Is praying holy or sitting in silent *Samadhi*?

No, my friend, none of these is holy. There is but one holy, which is joy. Joy is the holy of all holies. Without joy, nothing is holy; with joy, everything is holy. And joy is of the *Atman*.

Live in the *Atman*, my friend—that is holy life.

Live in the mind—that is unholy. Live in the body—that is unholy.

Live in the *Atman*, my friend, live in the joy of the *Atman*, revel in the boundless joy of the *Atman*, spread joy around and distri-

bute joy without measure. That is the holy life.

The man of joy is the holy man—the man of power and peace.

The man of cheer is the holy man—the man of bright looks and sweet speech. The man of balance is the holy man—the man of harmony and rhythm in life.

Seek the *Atman*, my friend, know the *Atman*, realize the *Atman*, live in the *Atman*—then your life is the holy life. Then, what all you do—eat, drink, work, procreate—feel, think, speak, act—all is holy. Then food becomes holy, work becomes holy, sex becomes holy, children become holy and all that you do becomes holy. That is the holy life.

100. Troubles are good, my friend; frustrations are good, disappointments are good.

Troubles are not *conditions of life*; troubles are *states of mind*. Troubles arise, grow, enlarge and subside inside your mind. Troubles arise in the tender, sensitive, immature mind.

Troubles have a measure and a mathematics behind them, my friend. The measure of your troubles is the measure of your weakness; the measure of your troubles is the measure of the strength you lack.

Don't run away from troubles, my friend; you cannot run away from a headache. So long as you are what you are, troubles remain what they are.

Face troubles as they come, my friend. Troubles have a purpose to serve; troubles show you how you stand; troubles give you a chance to generate strength.

You are *Atman*, my friend—there is no place for weakness in you; there is no place for failure in you.

You are *Atman*, my friend—affirm power and power comes to you; affirm success and success comes to you; affirm a smooth and easy life and your life becomes smooth and easy. Know the *Atman*, my friend, affirm the *Atman* and realize the *Atman* in you.

101. One doctor for every thousand is civilization; one doctor for every hundred is higher civilization; one doctor for every ten is advanced civilization; one doctor for every one is the perfection of civilization, I teach you. Be your own doctor.

One ruler for every thousand is civilization; one ruler for every hundred is higher civilization; one ruler for every ten is advanced civilization; one ruler for every one is the perfection of civilization, I teach you. Be your own ruler.

One priest for every thousand is civilization; one priest for every hundred is higher civilization; one priest for every ten is advanced civilization; one priest for every one is the perfection of civilization, I teach you. Be your own priest.

You must have a teacher of body, my friend; don't have a healer of your body—that is subjection. Heal your own body.

You must have a teacher of conduct, my friend; don't have a ruler of your conduct—that is subjection. Rule your own conduct.

You must have a teacher of soul, my friend; don't have a healer of your soul—that is subjection. Heal your own soul.

Co-operate with all—submit to none, in body, mind or soul. This is spiritual maturity; this is *Atma-Vidya* and *Atma-Sadhana*—mastery and control of self. This is the perfection of civilization, I teach you.

102. Priests and *Pundits* hold you in bondage, my friend; threaten you with hell or tempt you with heavenly joys.

Kings and councillors hold you in bondage; threaten you with diverse loss or tempt you with diverse gains.

Science and scientists hold you in bondage; threaten you with utter destruction or tempt you with ease and sensations unknown to nature.

Race and nationality, caste and community, "isms", parties and creeds, envelop you on all sides and claim you as their own; you belong to this or that faith, this or that state, this or that caste, community or creed. You are not

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yourself, you do not belong to yourself; you are a sect, you are a national, a caste, a party, a following, a crowd, shaped and named in the mass.

Get out of this terrible bondage, my friend and salvage yourself. You are *Atman*, an individual, full, whole and perfect in yourself. Faith belongs to you, nation and state belong to you, caste, community and party belong to you. You belong to none.

Become your own priest, your own ruler, your own leader. Co-operate with all—submit to none.

This is freedom; this is salvation; this is *Mukti*; this is the essence of *Atma-Vidya*.

103. Is excitement civilization? Is excitement the joy of living? Is mercile^s; exploitation of one's own self, the way of civilized life?

Your food is irritation and excitement; your home-life is excitement and irritation; your politics and government are all excitement; art and literature, science and philosophy, all tend to excitement.

You exploit your senses; you exploit your imagination; you exploit your reason to the utmost; you exploit the source and current of your life; you dig deep into your lungs, into your heart, your stomach and sex powers and live merrily on the high tide—for a while.

Excitement is irritation, my friend; all excitement is got by irritation. Excitement goes quickly and irritation remains long. That is the poison of individual life; that is the poison of family life; that is the poison of social, national, international life and the seed of war.

Excitement is childish, my friend; excitement is vulgar, mean, barbaric. Love of excitement is a sign of immaturity.

Restraint is sense, my friend; restraint is wisdom. Restraint develops power; restraint provides you with a reserve. In restraint is the fullness of joy. Learn restraint, my friend, in speech, thought, feeling and behaviour. That is *Atma-Vidya* and *Atma-Sadhana*.

104. Civilize your body first, my friend—develop a strong, straight and symmetrical body-form. That is the first item in civilization. Civilize your looks and make it bright and attractive. *Civilize your voice and your speech—sweet, vibrant, pleasing.* Civilize your mind, my friend, with bright, sweet, easy flowing thoughts and a friendly, sympathetic attitude to all. These are the first priority in civilization.

What fun, my friend, to surround yourself with all beautiful things and yourself move about, with unbeautiful, ugly shape of a human body among them?

What pleasure, my friend, to surround yourself with all pleasing things and yourself move about, with fearful, unpleasing looks among them?

What contrast, my friend, to surround yourself with all comforts and yourself move about, with an uncomfortable frame of mind among them?

Health and strength is civilization; beauty of form is civilization. Bright looks and sweet

speech is civilization; a friendly attitude to all is civilization. Learn elementary civilization, my friend.

"May I become bright; may I become attractive; may I become strong; may I possess vitality abundant; may I live long." (*Homa Mantras.*)

105. If it lay in your power, my friend, you will ensure for yourself, long life and sound health, abundant powers, vast achievements, great name and fame and the homage of men, all desirable wealth and joy in life.

If it lay in your power, my friend, you would save your old body from death and live in it for ever.

If it lay in your power, my friend, you shall not become old, but keep your body youthful for ever.

If it lay in your power, my friend, you will exchange this heavy and dirty body for another, made of brighter, lighter, stronger stuff.

If it lay in your power, my friend, you will go out of this life after finishing here, to other worlds, made of brighter, subtler stuff, more lovely, more joyous and move into ever

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new worlds, unendingly at will and enjoy thus for ever.

If it lay in your power, my friend, you will never die and become nothing, but, ever live full and overflowing with joy.

All these do lie in your power, my friend—that is why you desire all these. The measure of your desire, is the measure of the power inherent in you. You are *Atman*, full, whole and perfect for ever. Realize the *Atman* by *Sadhana*.

106. Write down, my friend, "all excused" and thus at one stroke, dispose of the heavy file, of the many who have hurt you and lighten the burden on the table of your mind.

Write down, my friend, "adequate causes exist" and thus at one stroke, dispose of the heavy file, of the many uncomfortable events of your life and lighten the burden on the table of your mind.

Write down, my friend, "I am *Atman*—total life" and thus dispose of the dark and heavy file, labelled "fear of death".

Write down, my friend, "I am *Atman*—total power, success, joy" and thus dispose of the gloomy-looking file, labelled "fear about future".

Write down, my friend, "I am *Atman*—I command power, I command success, I command a smooth and easy life, I command all joy throughout" in your daily order book and thus begin your daily life.

You are *Atman*, my friend, full, whole and perfect for ever. "Every wish—a realization" is your right inherent, without limit, without condition. This is the truth. Take my word for it and go ahead full with hope and joy.

107. Leadership is a vulgarity, my friend; leadership is a presumption. Don't become a leader and don't follow a leader. Co-operate with all, submit to none, dominate none. This is the way of spiritual life, for, you are common partner in life, with all that live.

Ownership is a vulgarity, my friend. Don't own land; don't own women; don't own wealth. Enjoy everything—own nothing. This

is the way of spiritual life, for, you are common owner of all, with all that live.

“Isms” and parties, creeds and slogans are a vulgarity, my friend. Dividing men and taking sides, is a vulgarity. Superiority and inferiority, is a vulgarity. Be in all, be with all and belong to the whole. This is the way of spiritual life, for, you are part of life, with all that live.

Let children enjoy childish lives; let boys play boyish pranks; let youth enjoy their youthful lives; let body-men enjoy body-ease, comfort, sensations; let mind-men enjoy unrest, conflict, fever; ownership, leadership, science and civilization, war and peace. Don't object, don't exclaim; that is not the spiritual way. Accept all, understand all, sympathise with all, uplift all and live your own full, whole, joyous life. That is spiritual maturity.

108. You do not live in Madras or Bombay, my friend; you always live in the region called mind. Wherever you go, mind is your only place of residence.

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You do not own property; you do not have wife and children; you do not have friends; you have a mind, out of which alone, you get your profit and loss, your joy and sorrow, satisfaction and discontent.

You are not strong or weak, but as your mind is; you are not rich or poor, but as your mind is; you are not happy or unhappy, but as your mind is.

Mind is your *Raj*, my friend; mind is your property and equipment; mind is your field; mind is your business; mind is your home and residence; mind is a mighty dynamo; mind is a wonderful machine.

Mind gives you in contact with objects, joy and sorrow, rest and unrest, satisfaction and discontent, in correct and equal measure.

You are *Atman*, my friend—the unconditioned, full, whole and perfect for ever. You are owner of mind, you are user of mind, you are master of mind.

You are all joy and no sorrow; all rest and no unrest; all satisfaction and no discontent. Flush your mind with joy, flush your mind

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with rest, flush your mind with satisfaction; flush your looks, flush your speech. This is the *Sadhana*; This is *Atma-Sadhana*; this is all the *Sadhana*.

109. If you are not established in the perfection of the spirit within, how can you expect your life without, to be perfect?

If you are not established in the perfection of thought within, how can you expect your looks to be perfect?

If you have not attained perfection in your looks, how can you expect perfection in other's disposition towards you?

If you have not attained perfection in your speech, how can you expect perfect response from others?

If you are not yet a perfect husband, how can you expect your wife to be a perfect wife?

If you are not yet a perfect father, how can you expect your children to be perfect children?

If you are not yet a perfect friend, how can you expect your friends to be perfect friends?

If you are not yet a perfect citizen, how can you expect your state to be a perfect state?

Learn perfection, my friend and reach perfection quickly. Perfection is not attained one by one. *Atman* is the only perfection; reach the *Atman* and you reach all perfection.

Repeat the *Mantra*, "I am *Atman*—I am perfection absolute"—"My face is perfection—my looks are perfection. My speech is perfection—my thoughts and moods are all perfection—I am perfection absolute." Repeat any part of this *Mantra*, a thousand times every day. This is the *Sadhana*.

110. How to know the *Atman*? How to reach the *Atman*? How to realize the *Atman* and the *Atmic* qualities—life, power and joy—full, whole and perfect for ever?

Atman is not an object, to reach out and realize. *Atman* is the subject.

Atman is the subject, my friend and all the world is the object—mind is, in between, both subject and object.

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You cannot see your own face but in a mirror. You cannot know the *Atman* but in the mind. Mind is the mirror which shows the *Atman*—mind is the mirror which shows all the world.

Mind has no measure, my friend; mind has no bottom; mind has no boundary; mind has no ceiling; mind is as big as you can stretch.

Mind is gross; mind is subtle; mind is spiritual—subtler than the subtlest; mind is dark and heavy; mind is light and dark; mind is all light and no dark. Mind is what you can make of it.

Mind is *Maya*—*Atman* is *Brahman*. Mind is *Prakriti*—*Atman* is *Purusha*. Mind is *Shakti*—*Atman* is *Shiva*. The union of mind with *Atman*, is the beginning, middle and end of life.

Unite mind with *Atman*, my friend; unite *Atman* with mind, my friend; unite fully, wholly, perfectly—that is *Sadhana*, that is *Yoga*, uniting two in one.

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111. Women are beautiful, my friend; women are attractive; women can give smiles and pleasures. You are not beautiful; you are not attractive; you cannot give smiles and pleasures. All the same, you are equal to any woman. Women be women; you be yourself. Don't sell your soul to any woman.

Heroes are great, my friend; heroes are brave; heroes suffer, sacrifice and serve. You are not great; you are not brave; you cannot suffer, sacrifice and serve. All the same, you are equal to any hero. Heroes be heroes; you be yourself. Don't sell your soul to any hero.

Saints are great, my friend; saints are good; saints make hard *Tapasya*; saints heal the sick; saints can revive the dead. You are not a saint; you don't make *Tapasya*; you cannot heal the sick or revive the dead. All the same, you are equal to any saint. Saints be saints; you be yourself. Don't sell your soul to any saint.

Honour women; honour all heroes; honour all saints. You cannot merge yourself in their light; don't merge yourself in their shade.

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Be yourself; be the whole of yourself. This is *Atma-Vidya* and *Atma-Gnana*.

112. Where there are monkeys, take a basketful of fruits when you go out among them.

Where there are children, take a bagful of sweets when you go out among them.

Where there are men and women of the world, take a whole stock of sympathy when you go out among them.

Sympathy is the scarcest thing in the market of human dealings; sympathy is the noblest gift in the hands of a human being.

The possessor of sympathy is the richest man; the giver of sympathy is the largest giver; the maker of sympathy is the greatest *Yogi*.

Sympathy heals all sorrows; sympathy cements all friendships; sympathy settles all quarrels; sympathy makes life worth living.

Give sympathy to all, my friend; give sympathy to them who are afflicted with the disease of antipathy; give sympathy—full, whole

and perfect, to them, who are afflicted with antipathy, towards you, your class, community or culture.

Sympathy is born of understanding, my friend; sympathy is born of the *Atman*. Sympathy is inherent in the *Atman*—full, whole, total. Realize the *Atman* and extend sympathy to all without condition or measure.

113. Believe me, my friend, there is no hope for you but in the *Atman*; there is no hope for any but in the *Atman*; there is no hope for the world but in the *Atman*.

Atman is one, full, whole and perfect for ever. Seek the *Atman*, know the *Atman*, reach the *Atman*, realize the *Atman* and live in the whole.

In the whole, you have peace; in the split, you have conflict. *Atman* is the whole; mind is the split. *Atman* split is mind; unsplit and whole is *Atman*. The whole and the split, the whole and the part, *Atman* and mind, are the two planes of existence—the one of peace, the other of conflict.

Health is being in the whole; sickness in the split part.

Power is being in the whole; weakness in the split part.

Sweetness is being in the whole; bitterness in the split part.

Friendliness is being in the whole; enmity in the split part.

Satisfaction is being in the whole; discontent in the split part.

Harmony is being in the whole; discord in the split part.

Joy is being in the whole; sorrow in the split part.

What hope can there be for the part, but in the whole; what hope for conflict, but in peace; what hope for mind, but in the *Atman*? *Atman* is the only hope, my friend; *Atman* is the only whole, my friend, without a crack, without a ruffle, full, whole, smooth and perfect for ever. Realize the *Atman* by *Sadhana*.

114. If you have failed, my friend, may I ask you, if ever you willed success? No. How then can you complain?

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You drift without aim and without a will and expect to land in success always. Success does not come that way, my friend. Drifting with the wandering thoughts of the mind, you always get half success and half failure; half health and half sickness; half satisfaction and half discontent; half joy and half sorrow. That is the law and the mathematics of the mind, for, mind stands on two legs.

You are *Atman*, my friend—total life, power and joy. You can will total success; you can will total health; you can will total joy and gain them all.

Willing and getting is the Vedic cult, my friend; willing and getting is all the *Karma-Khanda*; willing and getting is *Atma-Sadhana*.

Will for yourself all health and no sickness; will all power and no weakness; will all success and no failure; will all joy and no sorrow—will every day. This is your *Sandhya*; this is your *Sadhana*; this is my *Upadesh*.

115. It is possible to emphasize the sex part of women and ignore other parts.

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It is possible to emphasize the taste part of food and ignore other parts.

It is possible to emphasize the possession part of wealth and ignore other parts.

It is possible to emphasize the power part of position and ignore other parts.

It is possible to hold a one-sided view of life and set up an unbalanced way of life.

Then in the end, my friend, it becomes inevitable to emphasize the sorrow part of life and ignore other parts. Sorrow be their share. who emphasize the pleasure part of life and ignore the purpose part.

Sex is a purpose, my friend and pleasure is there in the fulfilment of the purpose. Food is a purpose, wealth is a purpose, position is a purpose and pleasure is there full, whole and perfect in the fulfilment of the purpose. Purpose is the whole and pleasure is a part—incomplete and defective.

The whole is the normal, my friend and the part is the abnormal and then the subnormal. Go neither way, my friend and keep to the normal. That is the spiritual way.

116. Don't look small, my friend, because of your small stature. Don't think small; don't believe yourself small. Whatever your stature, you are *Atman*—life, power and joy—full, whole and perfect for ever. You are *Atman* with life eternal, powers unlimited and joy abundant. You are bright like lightning—look within and see your own glorious self. Stand up and say, “I am *Atman*”.

Don't look small, my friend, because of your small wealth. Don't think small; don't believe yourself small. Whatever your wealth, you are *Atman*—life, power and joy—full, whole and perfect for ever. Stand up and say, “I am *Atman*”.

Don't look small, my friend, because your knowledge is small. Don't think small; don't believe yourself small. Whatever your knowledge, you are *Atman*—life, power and joy—full, whole and perfect for ever. Stand up and say, “I am *Atman*”.

Don't look small, my friend, whatever be your outer limitations. Don't think small; don't believe yourself small. The outer form

is never perfect, my friend. *Atman* is the only perfection—you are *Atman*. Stand up and proclaim boldly—"I am *Atman*—full, whole and perfect for ever". This is *Atma-Vidya*. This is my *Upadesh*.

117. It is not morals or ethics, my friend; it is not religion, philosophy, creed or commandment—it is but simple mathematics of the mind.

You cannot keep hatred for others in your mind and expect not to provoke a like hatred for you in others' minds.

You cannot keep contempt for others in your mind and expect not to provoke a like contempt from others towards you.

You cannot argue and belittle others and expect not to provoke a counter-argument and belittling of you from others.

You cannot claim superiority over others and expect not to provoke resentment or a counter-claim from others.

Learn simple mathematics, my friend and fill your mind with goodwill for all and obtain

goodwill from all. Fill your mind with sweetness and obtain all sweetness in life; fill your mind with cheer, spread cheer around and drown in it, all petty hatred and bitterness of the past. This is the *Sadhana*.

118. Law can never unite man and woman, my friend; law for man, law for woman and law between man and woman.

Manhood unites with womanhood, my friend; perfect manhood unites perfectly with womanhood; without perfect manhood, no law can unite man and woman to perfection.

Manhood binds womanhood, as no law can bind; womanhood binds manhood, as no law can bind; manhood and womanhood are greater than all the laws made to bind man and woman as one.

Manhood can never domineer over womanhood, my friend; manhood can never desert womanhood; true manhood can never be cruel to womanhood; perfect manhood can never disrespect womanhood; in full manhood is the

noble urge to love and cherish womanhood; in manhood is all the *Dharma*.

Want of manhood makes up by domination, my friend; want of manhood makes up by contempt and cruelty; want of manhood is the cause of all domestic strife. Develop perfect manhood, my friend. In *Atman* is the perfect manhood.

119. He who is servile to sex, is a low class man; he who is equal to sex, is a middle class man; he who is superior to sex and controls sex at will, is the highly matured, full, whole, perfect, spiritual man.

He who is servile to wealth, is a low class man; he who is equal to wealth, is a middle class man; he who is superior to wealth and is not affected by wealth, is the high class man.

He who is servile to position and power, is a low class man; he who is equal to position and power, is a middle class man; he who is superior to position and power, is the high class man.

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He who suffers sickness, is a low class man; he who fights and gets over sickness, is a middle class man; he who never suffers sickness, is the high class man.

He who suffers oppression by enemies, is a low class man; he who fights and gets over enemies, is a middle class man; he who has no enemies, is the high class man.

He who is caught helpless amidst knotty problems, is a low class man; he who solves his problems by effort and intelligence, is a middle class man; he who has no problems to solve, is the high class man. Become spiritual, my friend and live the healthy, successful, smooth and easy, high class life.

120. I can read your horoscope, my friend and tell you all the good and bad in your life.

Your looks are the first sign of your horoscope, my friend and if your looks are bright and attractive, your luck is excellent; you get the goodwill of all and lead a prosperous and happy life.

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Your speech is the second sign of your horoscope, my friend and if your speech is sweet and pleasing, with a voice vibrant with power, your luck is excellent. You get the friendship of all and lead a prosperous and happy life.

Your thoughts are the third sign of your horoscope, my friend and if your thoughts are bright and noble and easy flowing, your luck is excellent. You create brightness around you and sweetness and success and lead a prosperous and happy life.

Your attitude is the fourth sign of your horoscope, my friend and if your attitude is friendly to all and sympathetic, your luck is excellent. You spread cheer around and lead a prosperous and happy life.

These are the sure signs of all horoscopes, my friend—these are the signs of power, success and joy in life.

121. How can you, my dear friend, a professed scientist, speak with bitterness?

Science is all mathematics, my friend; science is all law and reason. There is no place for passion in the mind of a true scientist. The true scientist is necessarily a *Yogi*.

Science is the discipline of thought to arrive at a true and balanced understanding; *Yoga* is the discipline of the emotions to arrive at a true and balanced outlook.

The true scientist knows that every happening in the universe has an adequate cause and that the entire universe is a perfect mathematical sum, correctly working itself out, in which, nothing can go wrong.

With law and reason, the scientist understands the world; by law and reason, the scientist operates in the world; in law and reason, the scientist is established and his faith centred and towards the unity and perfection of all law and reason, the scientist is ever on the march.

Atman is the unity and perfection of all, my friend; realize the unity and perfection of the *Atman* in you and you realize the unity

and perfection of the *Atman* in all. In self-knowledge is the perfection of all knowledge.

122. *Atman* is not for all, my friend; the knowledge of the *Atman*, the practice of the *Atman*, the realization of the *Atman* is attained only by a few.

Atman is not for the body-man, my friend. The body-man lives in the body, lives for body-sensations, eats to fatten body, works with body-powers, enjoys life in the body and worships body-forms. *Atman* is not for the body-man.

Atman is not for the mind-man, my friend. The mind-man lives in the mind, lives for mind-sensations, eats to stimulate mind, works with mind-powers, enjoys life in the feverish restlessness of the mind and worships mind-forms in the shape of cults, creeds and articles of faith.

Atman is for the fully mature man, who seeks to live in harmony and peace, who eats to soothe and nourish body and mind, who seeks to work with balanced vigour and enjoy

perennial cheer—to him alone is the knowledge and practice of the *Atman* and to him alone is realization possible. Are you that mature, my friend? Then come to me.

123. There are two hemispheres in this world, my friend, but, the world *is* one.

There are three zones in this world, my friend—the torrid, temperate and frigid, but, the world *is* one.

There are regions of mountains and rivers, there are regions of valleys and plains, there are regions of waterless deserts, but, the world *is* one.

There are peoples far advanced and dying, there are peoples half advanced and growing, there are peoples primitive and yet to advance, but, the world *is* one.

There are good peoples and there are bad peoples, there are peaceful peoples and there are warlike peoples, there are grabbing peoples and there are suffering peoples, there are restless and quick-dying peoples and there are

patient and long-living peoples, but, the world is one and you are one with the world.

Realize your unity with all the world, my friend; realize your unity with all life. *Atman* is the unity of all this diverse life, divided by time, space and conditions. Realize the *Atman*, my friend—*Atman*, who is beyond time, space and conditions and realize the unity of all.

124. You are free, my friend; you can marry one wife; you can marry two wives; you can marry a hundred wives, if conditions warrant, or, be one among hundred husbands of one woman; you are free, but—one man and one woman is the supreme *Dharma*—the law of perfect life.

You are free, my friend; you can marry for lust; you can marry for love; you can marry for wealth; you can marry for position and power; but—to marry for purpose, for progeny, is the supreme *Dharma*—the law of perfect life.

You are free, my friend; you can work for a living; you can work for wealth; you can

be fall good people. What a decent mind you have! What a decent life you live!

Anger is not decency, my friend; hatred and condemnation are not decent; sadness is not decent.

It is not decent to be angry with any—even the wrong-doers; it is not decent to hate any—even your enemies; it is not decent to be sad—even in the midst of terrible calamities.

There is but one decent attitude, my friend—one only, which is joy and joy is of the *Atman*.

Know the *Atman*, my friend, realize the *Atman* and live full of joy, within and without, joy, here, there and everywhere, at home and abroad, with friends and with foes, with good people and with bad people, in the midst of happy and unhappy events.

This is *Atma-Vidya*; this is *Brahma-Vidya*; this is Brahmanism in a nutshell. *Ananda* is *Brahman*.

126. How can you now complain, my friend, against your son, saying—"he robs

my money, he is disloyal, he is undutiful". Do you know, you robbed him before?

Before he was born, you squandered your seminal fluid in vain pleasures and made it thin, weak and sickly. The fluid of life, which should have gone to making a strong constitution for him, the fluid of life, which should have gone to make for him, a bright and cheerful personality—you robbed it all, you robbed his all—the seed and foundation of his life, long before he was conceived in his mother's womb.

Your robbery has made him weak and sickly and he is now restless for health, strength and fullness. Your robbery has made him weak and unstable and he is now restless for stability and balance. How can you now complain, my friend, saying, "he robs my money, he is disloyal, he is undutiful"?

You are a link in a long chain, my friend, in an endlessly long chain, which you continue and must hand down to your successors, stronger and greater—that is service, that is *Dharma*, that is real progress.

127. *Communism is great, my friend, but, the individual is greater. Communism is for the individual, communism is of the individual.*

The individual is greater than communism, my friend; the individual is greater than all the "isms".

All the "isms" are made by individuals, my friend; all the "isms" there are, all the "isms" there were and all the "isms" there will be, all are products of individual effort.

It is the individual who thinks out "isms" and evolves them; it is the individual who works out "isms" and sets them up; it is the individual who enjoys "isms" and glorifies them: it is the individual who pulls down "isms" after enjoying them, to set up new "isms" in their place.

Respect the individual, my friend and don't make him a mass; respect the individual and don't make him a party, a following, a crowd.

Atman is the individual, my friend; *Atman* is the permanent stable entity, on whom faiths and creeds and "isms" cling for a while and then fall off. Respect the *Atman* in all, my

friend, know the *Atman*, reach the *Atman* and realize the *Atman*, by *Sadhana*.

128. I do not teach you science, my friend; I do not teach you philosophy; I do not teach you politics; I teach you yourself. That is *Atma-Vidya*.

You are yourself before you become a scientist; you are yourself before you become a philosopher; you are yourself before you become a politician; I teach you yourself. That is *Atma-Vidya*.

You were yourself before you became a child; you were yourself when you ceased to be a child; you were yourself before you became a man; you are yourself when you cease to be a man; I teach you yourself. That is *Atma-Vidya*.

There is a part yourself and there is a whole yourself, my friend; there is a known yourself and there is an unknown yourself; there is a dying yourself and there is an undying yourself; there is a body-mind yourself and there is a spirit yourself.

You do not come out of nothing, my friend; nothing can come out of nothing. You come out of yourself; the small from the big, the part from the whole; the dying from the undying, the body-mind from the spirit.

Know the spirit yourself, my friend; that is *Atma-Vidya*. Go to the spirit yourself, my friend; that is *Swar+ga*, going to oneself. There is peace, there is power, there is eternal life and joy. Thus I have taught you *Atma-Vidya*.

129. If you are unhappy, my friend, I teach you the law of balance—balance in contrast, on which this life is based. That will remove your unhappiness.

There is a balance in every moment, my friend, there is a balance in every age, there is a balance in countless time; there is a balance in every space, there is a balance in every thing, every movement, every event. Without this balance, life will be one-sided, lame, shaky and impossible. You cannot conceive of it.

If there is summer—there is winter to balance it; if there is day—there is night; if there is youth—there is old age; if there is growth—there is decay; if there is birth—there is death; if there is peace—there is war; if there is pleasure—there is pain; if there is one thing—there is another thing to balance it correctly and equally. Life is made of such balance.

If you have some friends—there are some enemies; if you have some to praise you—there are some to decry you; if you have some to help you—there are some to hinder you. That is life. You cannot have the one and reject the other.

Atman is the real balance, my friend; *Atman* is the balance above all contrasts. Know the *Atman*, realize the *Atman* and live your life above the afflictions of contrasts, in the *Atman*, in perennial joy.

130. You wanted horror, my friend and paid for it in books and pictures. You wanted the thrill of life, for which you dug into your

lungs, your heart and your senses and into your brains, deeper and deeper, into the very vitals of life, bruising it, lacerating it and squeezing it empty. Why?

A life of peace and plenty, of ease and luxury, quickly becomes stale, sickly and impossible.

A daily discipline, a daily sacrifice, a daily high purpose and a daily noble deed, provides you with the normal thrill of life. But, you denied yourself these and embarked on ease.

And now, you have in war, the thrill of accumulated horror, in truth and in perfection, shaking your very vitals and demanding the self-same discipline and sacrifice, high purpose and noble deed, in abnormal measure.

Small wars prevent big wars, my friend; planned wars prevent unplanned ones; war with self, prevents the need to war with others.

Plan a daily war with yourself, my friend, in body and mind, win your war and enjoy daily the thrill of noble achievement. That is *Sadhana*. There lies peace.

131. There may be a hundred different faiths of men, my friend, individual or group, but there is one common faith of all men. I teach you that.

Body is the first part of that faith; who does not believe in his own body?

Life is the second part of that faith; who does not believe in his own life?

Mind is the third part of that faith, my friend; who does not believe in his own mind?

Reason is the fourth part of that faith; who does not believe in his own reason?

Self is the fifth and completing part of that faith; who does not believe in his own self, whatever the nature of that self be? This is the fivefold faith of all men.

All bodies have a common source, my friend, a common structure and a common law; all lives, all minds, all reasons and all selves have a common source, a common structure and a common law.

Brahman is that common source, my friend; call it *Brahman*, call it what you like; *Brahman* is total existence.

Know *Brahman*, my friend, seek *Brahma* and realize *Brahman* in your self, in the *Atman* and realize the unity of all. This is the cult of *Brahman*.

132. There may be a hundred different quests of men, my friend, individual or group but there is one common quest of all men. Joy is that common quest.

Who does not want joy? Who does not seek for joy? Who does not work for joy? Who does not hope for joy—full, whole, perfect, sometime or other, somewhere or other.

All joy has a common source, my friend; all joy has a common quality; all joy has a common law.

Brahman is that common source, my friend call it *Brahman*, call it what you like; *Brahman* is total joy.

Joy is one full, whole, perfect, my friend which all enjoy in different measure. There are no two, three joys. *Brahman* is that one full, whole, total joy.

Where is that joy, my friend? Tell me, where that joy is not. Joy is at the bottom of everything; joy is at the bottom of all being, all motion, all form. Joy is the why and wherefore of everything there is. All life and all forms are but expressions of that one, full, whole, total joy.

Joy is at the bottom of your own being, my friend—full, whole, total joy. Dive deep within, my friend, into your own being and establish yourself in total joy—in *Brahman*. Thus is the *Upanishad*: thus is *Bhrigu-Viçya*.

133. This world is for the brave, my friend; this world is not for the weak and grumbling.

You grumble against unjust destiny for her bad style and setting of this life. You complain against the ancients for their foolish laws and organization. You exclaim against other nations, other groups, other individuals, for one thing or another. Your whole life is wasted in grumbling, in which, you, but exhibit your own helplessness and pity for self.

This world is alright, my friend and you are alright in it. You cannot be alright in a world which is not alright—as a part of it.

Impartial destiny is ever ready to welcome the brave with opportunities and means for all their ambitions. The ancients in their own freedom did what they believed was right in their own time. Other nations, other groups, other individuals, who are brave, go their own way in their own freedom.

You are free to go your own way, my friend, wherever it may lead; you are powerful to do your own will, my friend, whatever it may be. Realize this utter freedom and power in you, my friend, in the *Atman*, and aim at anything you want and succeed in everything. Don't grumble, my friend, it is utterly childish.

134. Which is right—democracy or autocracy? Which is right—communism or capitalism? Which is right—monogamy or polygamy? I answer you, my friend, but tell me:

Which is good—day or night? Which is good—summer or winter? Which is good—man or woman?

Day and night, morning, noon and evening is a cycle, my friend; summer and autumn, winter and spring is a cycle; man and woman are two parts of one, full, whole.

Democracy and autocracy and every other intermediate form of government, are different phases of a cycle, full, whole and perfect. Communism and capitalism and every other intermediate system of economy, are different phases of a cycle, full, whole and perfect. Monogamy and polygamy, polyandry and free love and every other conceivable rule of mating, are different phases of a cycle, full, whole and perfect.

Life is ever on the march, my friend and each system as it comes, is good in its own time and place and man passes through them all in turn. Each carries its own seed of destruction and regeneration in another form.

But, joy does not reside in any system, my friend, for, joy is of the *Atman* and whatever be the system, the man of *Atma* is ever

joyous and the man of mind is as bad as ever. Realize the *Atman*, my friend and give up quarrelling about systems.

135. Don't exclaim against the scientist, my friend; don't exclaim against the politician and party-leader; don't exclaim against erring youth; don't exclaim against any.

Each has a place in this life, my friend; each is a phase of this life; each is an experience in the path of life; each has a right inherent to be what he is.

Life is made of different steps, my friend and each step has its own problems and approach—its own ideals and activities.

The baby is pleased with the rattle, the child is fond of toys, the boy delights in tops and marbles, youth is intent in the company of sex, in middle age, man is after wealth and honours, in decay and old age, he spends his time reviewing his past and fearing for the future.

In the primitive emotional field, man has one approach to life—one set of ideals and

loyalties, one set of problems and activities. In the more mature rational plane, he has another set of ideals and loyalties, problems and activities. In the highest spiritual plane, where he reaches the fullness of his growth, he finds himself, he finds all the world in its true perspective, when all problems vanish.

Thus the world has many grades of people, my friend and may each enjoy their own place in fullness and freedom. Don't exclaim against any.

136. *Om bhoor-bhuvās-svaha*—the three worlds, physical, mental and spiritual are *Om* ---one, whole, indivisible.

Om bhoor-bhuvās-svaha is the *Mantra*, my friend; *Om bhoor-bhuvās-svaha* is the supreme *Mantra*; *Om bhoor-bhuvās-svaha* is the *Mantra* for all.

Om bhoor-bhuvās-svaha is the international *Mantra*, my friend; *Om bhoor-bhuvās-svaha* is the interplanetary *Mantra*; *Om bhoor-bhuvās-svaha* is the *Mantra* of the cosmos.

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Repeat *Om bhoor-bhuvas-svaha*, my friend, first thing when you wake up and rub your eyes, so that you remember this truth all day; repeat *Om bhoor-bhuvas-svaha*, when you bathe, eat, drink, work, procreate, sleep, for, in all these, you deal with cosmic forces and can draw power from the cosmic storehouse.

Repeat *Om bhoor-bhuvas-svaha* every morning and evening regularly for a while; repeat countless times, din this truth into your ears, din into your senses, into your understanding and into your very Being. For, by this, you become conscious of your great destiny as a cosmic being and establish yourself in the supreme grandeur of cosmic life, power and joy. Thus is the teaching of the great *Rishis*.

137. You may live for your self, my friend and be called selfish.

You may live for your home and family, my friend and be loved by the family.

You may live for your community, my friend, work, sacrifice and spend your all—

time, energy and wealth, for your community and be called a leader, a benefactor.

You may live for your country, my friend, work, sacrifice and spend your all—time, energy, wealth and even life for your country and be called a patriot, a hero.

You may live for your creed, my friend, work, sacrifice and spend your all—time, energy, wealth and even life, for your creed and be called pious, a martyr, saint.

You may live for all humanity, my friend, work, sacrifice and spend your all—time, energy, wealth and even life, for the good of all men and be called a philanthropist, sage, a prophet.

You may live for the entire universe, my friend, you may love and be friendly to all beings, in all planes of existence, known and unknown, and think them all as your kith and kin and be called a Brahman. For *Brahman* is entire universe. *Brahman* is total existence; *Brahman* is all. Thus is the cult of *Brahman*, taught by the *Rishis*; thus is Brahmanism.

138. It is utterly childish, my friend, to say "the ancient times were good and golden—the modern times are black and wicked", "the ancient man sat on a high pedestal of all virtues--the modern man is fallen low and is degenerate".

It is utterly childish, my friend, to say "the modern man is great, clever and happy—the ancients were mean, ignorant and unhappy", "the modern man is advancing rapidly—the ancients were stagnant in their own state".

There is no ancient or modern, my friend; ancient and modern are relative terms. Each period is modern in its own time and becomes ancient in its own turn.

Modes of men change, my friend—food, dress, manners; vogues of men change—government, marriage, social life; thoughts of men change—science, art, philosophy; but the mind of man does not change its nature.

Mind is mind, my friend, in every age and every clime, in which plane, man has to live and feel the pulse of life. Mind gives in equal

disagreeable, elation and depression, balancing itself in every state, leaving no credit or debit behind.

He who has known to climb above the joy and sorrow-mind, into the all-joy of the *Atman*, is the really modern and highly advanced and all the rest are but ancients stagnant in their own state.

139. You are a mighty monarch, my friend; why worry and depress yourself in ignorance? You have life eternal, powers unlimited and joy boundless.

You are a mighty monarch, my friend; why worry and depress yourself in ignorance? Your kingdom is greater than any; your kingdom is larger than any; your kingdom is richer than any; mind is your kingdom.

What can you not make in your mind, my friend? Mind is a mighty dynamo; mind is your mint to make what all you want—good, bad, indifferent, in any measure you want. You are lord and master of mind.

You know to make sickness, my friend—any sickness with any virulence; you know to make sadness and fear; you know to make failures; you know to make hatred and enmity, despair, self-pity, self-condemnation.

You can make health, my friend—full, whole, perfect health. You can make power, my friend—power without limit to achieve what all you want; you can make cheer, my friend; you can make sweetness and friendliness for all; you can make success and joy beyond measure.

You are *Atman*, my friend; you are a mighty monarch—lord of your mind; why worry and depress yourself in ignorance? This is *Atma-Vidya* and *Atma-Sadhana*.

140. Cheerful, powerful, successful, smooth and easy life be your share, my friend. Will, affirm, command, cheerful, powerful, successful, smooth and easy life. Stand up and proclaim your will boldly; impress your will on the course of your life in front. Cheerful,

powerful, successful, smooth and easy life becomes yours for all future.

Cheer is the inner joy, my friend and power is but another name for joy; success is joy in action and smoothness and ease is joy in living. Joy be your share, my friend, full, whole and perfect for ever.

Joy is of the *Atman*, my friend and you are *Atman*; realize the *Atman* in you and realize joy, full, whole and perfect for ever.

Atman has a body-sign, my friend; *Atman* has a sound-sign and *Atman* has a mind-sign too. Reach the *Atman* within, through appropriate signs and symbols without. There is no other way.

Asana is the body-sign of the *Atman*; *Pranava* is the sound-sign; the image of the glorious sun who shines above is the thought-sign.

Sit in *Asana*, my friend and you sit in perfect posture; repeat the *Pranava* and you voice the perfect sound; meditate on the glorious image of the sun and you have the perfect thought-image. Thus you adjust yourself to

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perfection in posture, speech and thought and reach *Atman*, the perfection within. This is the *Sadhana*.

141. *OM* is the *Pranava*, my friend; *OM* is the perfect sound. Repeat *OM* and fill your speech with perfection.

Speech is power, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* power, full, whole and perfect.

Speech is sweetness, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* sweetness, full, whole and perfect.

Speech is symmetry and balance, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* symmetry and balance, full, whole and perfect.

Speech is friendliness, my friend and *Om* is the perfect speech. Repeat *OM* and realize *Atmic* friendliness, full, whole and perfect.

Speech is joy, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* joy, full, whole and perfect.

Repeat *OM*, my friend, that is the *Sadhana*. *OM* is the *Mantra*. *OM* is the *Maha-Mantra*—*Mantra* of all *Mantras*. Repeat *OM*, well seated in *Asana*, calm and majestic, slowly and in rhythm, countless times every day regularly. Thus you adjust yourself to perfection; thus you establish yourself in perfection.

142. When you eat, drink, walk, work, procreate, sleep, you have different postures of body, my friend; when you sit in deep contemplation of your own glorious self within, you have the perfect posture—that is *Asana*.

Asana is the perfect posture, my friend; *Asana* is sitting steady and at ease. Practise *Asana* every day. How can you get upset and lose temper, when you practise to sit steady and at ease in *Asana*? How can you explode in anger? How can you shake with fear? How can you sink in sadness? By *Asana*,

perfection in posture, speech and thought and reach *Atman*, the perfection within. This is the *Sadhana*.

141. *OM* is the *Pranava*, my friend; *OM* is the perfect sound. Repeat *OM* and fill your speech with perfection.

Speech is power, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* power, full, whole and perfect.

Speech is sweetness, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* sweetness, full, whole and perfect.

Speech is symmetry and balance, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* symmetry and balance, full, whole and perfect.

Speech is friendliness, my friend and *Om* is the perfect speech. Repeat *OM* and realize *Atmic* friendliness, full, whole and perfect.

Speech is harmony and rhythm, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* harmony and rhythm, full, whole and perfect.

Speech is joy, my friend and *OM* is the perfect speech. Repeat *OM* and realize *Atmic* joy, full, whole and perfect.

Repeat *OM*, my friend, that is the *Sadhana*. *OM* is the *Mantra*. *OM* is the *Maha-Mantra*—*Mantra* of all *Mantras*. Repeat *OM*, well seated in *Asana*, calm and majestic, slowly and in rhythm, countless times every day regularly. Thus you adjust yourself to perfection; thus you establish yourself in perfection.

142. When you eat, drink, walk, work, procreate, sleep, you have different postures of body, my friend; when you sit in deep contemplation of your own glorious self within, you have the perfect posture—that is *Asana*.

Asana is the perfect posture, my friend; *Asana* is sitting steady and at ease. Practise *Asana* every day. How can you get upset and lose temper, when you practise to sit steady and at ease in *Asana*? How can you explode in anger? How can you shake with fear? How can you sink in sadness? By *Asana*,

you stabilise body functions and speed; by *Japa*, you stabilise mind functions and speed. Practise *Arana*, my friend and practise steadiness and ease in posture. This is the first step.

Thus you unite body with *Atman*; thus you attune body to *Atman* and thus with attunement of speech and thought by *Japa* and contemplation, you reach perfect attunement with the spirit within. This is the *Sadhana*; this is the full *Sadhana*—the *Sadhana* which includes all other *Sadhanas*.

143. Bright be your looks, my friend; bright be your speech; bright be your thoughts; bright be your mood; brightness spread around you; brightness surround and follow you in life throughout.

Brightness is health, my friend; brightness is power; brightness is success; brightness is all joy.

Mediate on the mystery of brightness, my friend; contemplate on objects of brightness and fill your mind with brightness.

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Light a lamp inside your mind, my friend; as the physical lamp brightens up your room, so the mental lamp brightens up your mind.

What greater object can there be for contemplation of brightness in your mind, than the glorious image of the sun shining above? The sun, who is full, whole, perfect, round and symmetrical, the ever bright source of life and light, the glorious orb, which, by its presence, dispels all darkness and fear, the mighty sun, who moves unerringly in his own rhythm, in whom is no suggestion of weakness or sadness—what other glorious image can there be for contemplation in your mind?

Contemplate, my dear friend, on the glorious image of the sun, in your mind, meditate on the mystery of his brilliance and might—this is your *Gayatri*, this is your *Sandhya*, this is the *Sadhana*.

Mighty and glorious be your movement among men, like the sun in the sky. This is my *Upadesh*.

144. You are *Atman*, my friend, full, whole and perfect for ever. You are *Atman*, my friend, full of life, full of desire and full of activity. Live in the *Atman*—you live for ever in joy. Live in the mind—you suffer with the mind and die with the mind. Live in the body—you suffer with the body and die with the body.

OM is the name of the *Atman*, my friend; *OM* is the name of all you desire; *OM* is all affirmation; *OM* is abundance; *OM* is all fullness and perfection.

OM is the root of all sound; *OM* is the root of all creative power; *OM* is the sound which uplifts; *OM* is the power which gives you what all you want.

Repeat *OM*, my friend—you create power. Repeat *OM*—you create perfect health. Repeat *OM*—you create harmony and rhythm. Repeat *OM*—you create success and cheer. Repeat *OM*—you create what all you want.

OM is the symbol of unity, my friend. *OM* is the symbol of the unity of all—matter, mind and spirit—one in three, three in one.

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Plant the *OM* flag all the world over, my friend, hoist the *OM* flag on your house-top, hoist the *OM* flag on your forehead every morning. Bind your heart, bind all mankind, bind all beings, with the sacred *OM* thread of unity and establish yourself in *OM*—full, whole and perfect for ever. Thus is my *Upadesh*.

GLOSSARY

A

<i>Adharma</i>	Contrary to <i>Dharma</i> .
<i>Advaita</i>	Philosophy of one-ness of being.
<i>Agni</i>	Fire.
<i>Ahimsa</i>	Non-hurting.
<i>Ahuti</i>	Oblations poured on sacrificial fire.
<i>Ananda</i>	Spiritual joy.
<i>Asana</i>	Posture.
<i>Atman</i>	Soul, individual soul.
<i>Atma-Gnana</i>	Self-consciousness as <i>Atman</i> .
<i>Atma-Sadhana</i>	Practice leading to realization of <i>Atman</i> .
<i>Atma-Vidya</i>	Knowledge of <i>Atman</i> .

B

<i>Bhrigu-Vidya</i>	Knowledge acquired by <i>Bhrigu</i> (a <i>Rishi</i>).
<i>Brahma</i>	Great, one of the Trinity, Creator.
<i>Brahmacharya</i>	Vow of celibacy, studenthood with vow of celibacy.
<i>Brahman</i>	Cosmic soul.
<i>Brahmanism</i>	Cult of <i>Brahman</i> .
<i>Brahma-Vidya</i>	Knowledge of <i>Brahman</i> .
<i>Buddhi</i>	Intellect.

D

<i>Daridra</i>	Poverty.
<i>Deva</i>	Bright being, minor god.
<i>Dharma</i>	Law of life.
<i>Dharma Shastra</i>	Book of rules for leading a correct life.
<i>Dukha</i>	Sorrow.
<i>Dwaita</i>	Philosophy of dualism.

Glossary

P

<i>Prakriti</i>	Nature, creative aspect of <i>Purusha</i> .
<i>Prana</i>	Life, breath.
<i>Pranava</i>	The sacred syllable <i>Om</i> .
<i>Pundit</i>	A learned man, Brahman.
<i>Purusha</i>	Name of Supreme Being.

R

<i>Raj</i>	Kingdom.
<i>Rishis</i>	Seers, founders or exponents of <i>Vedic</i> cult.
<i>Roga</i>	Disease.

S

<i>Sadhana</i>	Systematised practice.
<i>Sahasra-nama</i>	Thousand names of God recited daily.
<i>Samadhi</i>	Super-consciousness.
<i>Samsara</i>	Worldly life, entanglement.
<i>Sandhya</i>	Daily prayers offered at sunrise and sunset.
<i>Saukalpa</i>	Affirmation, declaration made before every ritual, affirming its purpose.
<i>Saraswati</i>	Goddess of Learning.
<i>Shakti</i>	Power, creative aspect of <i>Shiva</i> .
<i>Shanti Mantras</i>	Peace invocations recited at beginning and end of study and rituals.
<i>Sharma</i>	Refuge, title of Brahman.
<i>Shiva</i>	All-auspicious, one of the Trinity, also Supreme Being.
<i>Sishya</i>	Disciple.

Glossary

G

Gayatri Vedic Mantra for daily meditation.

Guru Personal teacher.

J

Japa Repetition of a *Mantra*.

K

Karma Action, law of action and reaction.

Karma-Khanda Ritual part of *Vedas*.

Kripaṇa Narrow-minded.

L

Laxmi Goddess of Wealth.

M

Maha-Mantra Greatest of *Mantras*.

Maharaj Master, my lord.

Mahatma Great soul.

Mantra Sacred formula consisting of selected words.

Maya Creative aspect of *Brahman*, illusion.

Moorthy Image.

Mukti Freedom, Salvation.

N

Nishkama Desirelessness.

O

Om Sacred syllable of *Vedas*.

Om Bhoor, Bhuvās, Svaha Affirmation preceding *Vedic* rituals, meaning, the three worlds are *Om*—one, whole and indivisible.

Glossary

P

<i>Prakriti</i>	Nature, creative aspect of <i>Purusha</i> .
<i>Prana</i>	Life, breath.
<i>Pranava</i>	The sacred syllable <i>Om</i> .
<i>Pundit</i>	A learned man, Brahman.
<i>Purusha</i>	Name of Supreme Being.

R

<i>Raj</i>	Kingdom.
<i>Rishis</i>	Seers, founders or exponents of <i>Vedic</i> cult.
<i>Roga</i>	Disease.

S

<i>Sadhana</i>	Systematised practice.
<i>Sahasra-nama</i>	Thousand names of God recited daily.
<i>Samadhi</i>	Super-consciousness.
<i>Samsara</i>	Worldly life, entanglement.
<i>Sandhya</i>	Daily prayers offered at sunrise and sunset.
<i>Sankalpa</i>	Affirmation, declaration made before every ritual, affirming its purpose.
<i>Saraswati</i>	Goddess of Learning.
<i>Shakti</i>	Power, creative aspect of <i>Shiva</i> .
<i>Shanti Mantras</i>	Peace invocations recited at be- ginning and end of study and rituals.
<i>Sharma</i>	Refuge, title of Brahman.
<i>Shiva</i>	All-auspicious, one of the Tri- nity, also Supreme Being.
<i>Sishya</i>	Disciple.

Glossary

Svarajya
Swar+ga
Swasti Vachana

Self-government, self-control.
 Heaven, going into one-self.
 Invocations for prosperity recited during auspicious occasions.

T

Tantra
Tapasya
Tarpana

Hindu cult, distinct from *Veda*.
 Austerities, penance.
 Periodical offerings for satisfaction of the manes of ancestors, *Rishis*, Gods and all beings.

Tribhuvanam
Swadesam

The three worlds are my native country.

U

Upadesh
Upanishad

Personal instruction and guidance.
 Part of *Vedas* dealing with higher knowledge.

V

Vayu
Vedic
Vcerya
Vishnu

Wind, air.
 Pertaining to *Vedas*.
 Vital fluid.
 All-pervading, one of the Trinity, also Supreme Being
 Vow, vows observed for spiritual uplift.

Vrata

Y

Yagnya
Yoga

Sacrifice, *Vedic* Fire-sacrifice.
 Systematised practice of spiritual perfection.
 One who practises *Yoga*.